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The Living Church

VOL. XXVII. MILWAUKEE AND CHICAGO, JUNE 28, 1902. No. 10.

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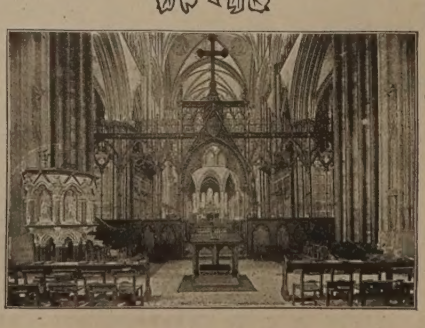

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Bristol Cathedral (N. W.).
Canterbury Cathedral (Choir looking East).
Canterbury Cathedral (from Gateway).
Chester Cathedral (Choir W.).
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Chichester Cathedral (general view).
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Worcester Cathedral (Choir).
York Minster (West Front).
York Minster (Choir East).

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

The Living Church

VOL. XXVII. MILWAUKEE AND CHICAGO, JUNE 28, 1902. No. 9

Editorials and Comments.

The Living Church

With which are united "The American Churchman", and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

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WE DESIRE to give notice that THE LIVING CHURCH may be obtained in England of the publishers of *The Church Times*, Messrs. G. J. Palmer & Sons, 32 Little Queen St., Lincoln's Inn Fields, London, W. C., the price being 6*d.* per copy. The same house will receive subscriptions from the clergy at 10*s.* and from the laity at 12*s.* per year.

Americans traveling in England or on the continent of Europe will no doubt in many cases welcome this opportunity to obtain THE LIVING CHURCH. English Churchmen, too, in increasing numbers, are desirous to come into touch with the work and thought of their sister Church across the water, and in the interest of a better understanding between Churchmen in the two countries, an effort will be made to increase the circulation of THE LIVING CHURCH in England.

The scope of THE LIVING CHURCH is world-wide, and its position is that of the Catholic movement as represented by sober and conservative Catholic Churchmen. The Anglican Communion is no longer a single national Church—two Provinces, isolated from the rest of Catholic Christendom—but a world-wide Communion, in which the thought and work of the important section in the United States should not be overlooked by English Churchmen.

OUR WORK IN LATIN-AMERICAN LANDS.

THERE are expressions of wonder from English Catholic Churchmen at the fact that the American Church undertakes, with a large degree of unanimity, the work of Reform missions in Latin countries of the American continents, in which the Roman communion has held undisputed dominion since the first settlement of the New World. Bishop Kinsolving of Southern Brazil laid stress in a letter read at the Exeter Hall meeting in London, of the "Spanish and Portuguese Church Aid Society," upon the fact that "American opinion had undergone a complete change in regard to work in Latin countries, all parties in the Church being united in support of the policy by which Bishops had been appointed for Porto Rico, the Philippines, Brazil, and three for Mexico."

The *Church Times* and the *Church Review*, both of which have vigorously and wisely opposed the extension of the Anglican episcopate in Spain or Italy, have expressed recently their wonder that Catholic Churchmen in America should have acquiesced in such movements on our own continents, which are so strongly condemned by English Catholics when proposed for Europe.

Without at all presuming to represent any group of American Churchmen, and speaking only for ourselves, we shall try to explain the grounds upon which this apparent invasion is justified among us.

The original thirteen colonies which formed the infant United States of America, comprised less than one-third of the mainland of the present republic. We did indeed obtain the episcopate in this land before the consecration of the first Roman Bishop. Not only had Dr. Seabury been consecrated

in the Scottish line, but Dr. White for Pennsylvania and Dr. Provoost for New York, were already in episcopal orders before the consecration, by a single Bishop, in defiance of ecumenical law, of the father of the Roman succession in this country, Dr. John Carroll, consecrated as Bishop of Baltimore in 1790.

The first perplexity as to jurisdiction which we have to face, is the question whether an episcopate in Connecticut, Pennsylvania, and New York, gave us jurisdiction in Maryland prior to the consecration of Dr. Carroll. Our own first Bishop of Maryland, Dr. Claggett, was consecrated two years later than Dr. Carroll. Hence so far back as the first consecration which took place on American soil, the working theory that the sundered relations of the two great communions of the West prevented the acquirement of an absolute jurisdiction *where both communions were represented,* was acted upon.

It was in 1803 that the Louisiana Purchase was negotiated, by virtue of which the French territory in the United States was incorporated into the American Union, and in 1819 that the Spanish possession of Florida was ceded. Both these had indeed been at times under the British flag, but in neither of them was there any representation of the English Church. The Roman see of New Orleans in Louisiana was constituted in 1793 when the first Bishop was consecrated, while in Florida, though there was no Roman see, yet the Roman communion was undoubtedly in possession before the transfer. Notwithstanding this complete and exclusive organization of the Roman Communion in these territories, the American Church felt justified in extending her own mission throughout that territory, and much of our best work to-day is in the territory included in the Louisiana Purchase. After the annexation of the far Western states and territories by reason of the Mexican purchase and of the Texas annexation the same precedent was followed.

The working theory was thereby established that the extension of the American flag carried with it the extension of the jurisdiction of the American Episcopal Church. Throughout two-thirds of our territory to-day, therefore, this is the theory underlying the organization of the American Church.

The same theory was acted upon after the acquisition of the Russian territory of Alaska in 1867. The American Church indeed failed to consecrate a Bishop for that large jurisdiction until 1895; but Bishop Rowe, our Bishop of Alaska, is himself authority for the statement that Russian ecclesiastical officials were ready at the time of the political transfer to transfer their own missions to the American Church if the latter had promptly taken possession of the new political acquisition, which unhappily she did not.

In extending the American episcopate, therefore, to Porto Rico and the Philippines to-day, we are acting on the unbroken precedents set during the whole life of the American Government and Church. To challenge our right to do so is equally to challenge our jurisdiction within two-thirds of the territory of the United States itself, and to make it doubtful as well in many of the original states, Connecticut, Pennsylvania, and New York only excepted. It must be remembered that our first Bishops of these sees neither claimed nor exercised jurisdiction in any other part of the United States except as Bishop Seabury was subsequently elected as Bishop of Rhode Island.

A new question arose when it was first proposed to give an American episcopate to Latin-American countries not under the political jurisdiction of the United States. A disastrous mistake was made in the consecration of Dr. Riley as Bishop for Mexico in 1879, as subsequent events proved. Notwithstanding that mistake, there was reason to believe that more harm would be done by absolute withdrawal from the few communicants who had been led to place themselves under the spiritual charge of the American Church, than by remaining, and the mission was therefore retained as a voluntary work of such American Churchmen as cared to contribute toward it. Within the last few years this mission was placed upon a firmer basis by being accepted by the Board of Missions as a part of its official work and in part supported by the Board.

The American episcopate in Brazil dates from 1899, when Dr. Kinsolving, whose address in London has perhaps suggested the question to English Catholics, was consecrated. This was the outgrowth of voluntary work on the part of several American priests, themselves affiliated rather with the Evangelical section, who upon their own responsibility and not supported by the American Church officially, but by the voluntary American Church Missionary Society, engaged in missionary work in that country some years previous to the consecration of a Bishop. Their own reports as to the conditions which they found in that land, and the considerable number whom they were able to reclaim not so much from Romanism as from practical infidelity or irreligion, did in a measure silence the objections of those who doubted the advisability of the movement at its inception; and since the movement was already in progress, it was with great unanimity determined that it was wiser that a Bishop should be at its head than that it should remain without, and Dr. Kinsolving was thus consecrated in 1899. We may add that his administration has been wise and tactful, and that there appears to be a real attempt made in that country to make better Catholics out of those who have in effect apostasized from the Christian religion, and who could not, or in effect would not, be brought back to religious duties by the Roman mission in that land, and whose souls appear, humanly speaking, to have been saved by the efforts of the American mission as apparently they would not have been otherwise. The problem is indeed a knotty one, and it is rather as a choice between evils that American Catholic Churchmen are, in the main, able to endorse this movement in Brazil, where the condition of the native Church is so deplorable.

We are not prepared to say that we or American Catholics generally would on *a priori* grounds have inaugurated the movement in South America. It is on record that the mission at its inception was an Evangelical movement, proceeding from a missionary impulse within the Virginia Theological Seminary. It can hardly be denied, however, that the mission has succeeded in largely disarming the criticism of those who objected to the movement in advance, and it is undoubtedly true, as Bishop Kinsolving declared in London, that to-day there is no considerable section of the American Church that is in active opposition to that reform movement.

As for Mexico, Bishop Kinsolving of course is premature in speaking of the consecration of three Bishops for that land. That consecration is now postponed, at least for the present. Had the request been made for the consecration of one Bishop, who should have supervision of all congregations in communion with the American Church within the territory of the Mexican republic, very likely there would have been no serious objection raised, and the precedent set by the consecration of Dr. Kinsolving for Brazil would have been followed. There are very serious objections to consecrating three Bishops for such a movement; for on the one hand there is thereby created an autonomous Church, no longer under the control of the American episcopate; or on the other hand there must be restrictions and limitations to the exercise of the episcopate by those consecrated, which would constitute altogether an anomaly in Church history. It was not proposed that these Bishops should be consecrated as Missionary Bishops of the American Church, but as Bishops of a body thereby recognized as a separate national Church.

We learn with gratification that the Presiding Bishop has personally sent a request for their counsel in the matter to the several Bishops of the Church. We earnestly hope that at least postponement will be advised. Even though it may be wise ultimately to send a Bishop to superintend the work in Mexico, it must be clear that to carry out the provisional order of the House of Bishops would but intensify the anxiety, if not distrust, that has been expressed by the Church at large. To saddle the Mexican Movement with the new incubus of the many weighty objections that have been raised to the proposed consecrations, could hardly fail to have disastrous results.

Conditions in the New World, however, in which national Churches never had obtained place except under the imperial autocracy of the Roman see or under the Anglican Communion —either being single communions of the Catholic Church, out of relations with the others—are so different from Old World conditions, that our action in America can hardly be accepted as sufficient precedent for the Spanish, Portuguese, and Italian consecrations that have so often been urged. In the one case the Latin Communion consists of purely Roman missions which have been carried on under very great abuses. In the other case, there are the old-time national Churches, which acquired undoubted jurisdiction centuries before the unhappy clash between the two Communions of the West, and where the Roman autonomy was perhaps an internal rather than an external question. American Churchmen simply take no part in the controversy as it relates to intrusion in European lands, and we should regret it deeply if Bishop Kinsolving has carried the assumption that his own position is on a parallel with that, for

instance, of Bishop Cabrera in Spain. Whatever may be said of the wisdom or unwisdom of the consecration of the former, it bears no resemblance whatever to the unhappy incident which culminated in the Spanish consecration.

Those Catholic Churchmen, therefore, who are able, at least partially, to endorse the mission of the American Church in Brazil and in the Spanish Islands which have recently come under the jurisdiction of the American flag, would feel that entirely different questions were raised by the so-called Italian and Portuguese missions, which are, not without wisdom, under some considerable degree of suspicion by their brother Catholics in England.

OUR SWEDISH FELLOW CHURCHMEN.

IT IS a pleasure to learn of the harmonious and successful meetings of the Swedish Church Association in St. Paul. That Swedes desire to come into touch with the apostolic organization maintained in the American Church, is a most hopeful sign. It shows that there are those among their countrymen who appreciate the objective character of the religion of Jesus Christ, and that it is not purely a scheme of morals or of individual living. The movement shows, too, how truly the Anglican Communion presents the nucleus around which the reunion of Christendom may sometime be gathered.

And this gathering is one that can be and will be effected only by preserving inviolate the trusts divinely given to the Catholic Church to administer. The test of a true Catholic breadth and liberality, is the willingness of Churchmen to use those gifts for the benefit of others than themselves. It is a spurious liberality to throw away what is given us in order that, forsooth, we may not possess more than our brethren. The right way is to give them liberally of what we have, that the unity may be that of possession of God's gifts, and not of rejection. The narrow man, condemned by our Lord, is he who buries his talent in the ground, when he might have used it in the service of his fellow men and of his God. But the broad, liberal man is not he who throws his talent away, but he who puts it into service, using it for the benefit of others, and drawing a usury by the extension of the capital given to him, in the work which he finds to do. Translated into the spiritual realm, the interest on the capital divinely given to the Church, is the souls and the benefit to souls derived from putting into practical use the sacraments and offices of the Church, given to her for the welfare of the whole world.

This, then, is the relation which the Church rightly sustains to the Swedish population. To offer the wealth of her sacramental treasures is her highest privilege. If she invited Swedes into her communion on any supposition that affiliation with us in the Episcopal Church is any compliment or benefit to them, she would deserve the contempt of the world for her nauseating arrogance and conceit. But if she invites them to enter into this communion because divinely offered treasures are in our possession which we long to bestow equally on them—not as our gift but as the gift of God—then her desire is one that is truly liberal, and at the same time possessed of the grace of humility. We invite Swedes, not to become Anglicans, but, jointly with Anglicans, to become Catholics.

And thus it clearly appears that breadth and liberality do not require us, in the interest either of unity or of right, to affirm that Swedish Churchmen in their native land are in possession of a Catholic episcopate when in fact the question is one in which there is an element of doubt. It is not a matter of sentiment but a question of fact. It is not a matter to be determined by sympathy, or by good fellowship, or by that much lauded and much more misapprehended quality described as breadth. True liberality requires us to give of what we have; not to affirm that our neighbor has what in fact he has not. True breadth must impel us to offer to Swedes the sacramental blessings held in our keeping; not to tell them they already have them themselves.

This, however, is not to affirm that they have them not. In giving ourselves, we neither affirm nor deny that the same treasures are possessed by the Church of Sweden. We perceive as an unquestioned fact that the Swedish organization in this country has abandoned the historic episcopate. It is not necessary that we should affirm positively what is the condition of the Church of Sweden with relation to it. We cannot assume its possession of a valid ministry, when in fact such possession is not established beyond doubt. But neither does it become our duty to declare it lacking. The opinion of this Church with relation to the validity of Swedish orders and Swedish sacraments, may well be suspended at least until the Church of Sweden desires its expression.

The duty of Swedish Churchmen in America, and of all Anglican Churchmen, is to strive to cultivate among the Swedish people a desire for the Catholic heritage, which can never be derived from Lutheran confessions, but is a matter of inheritance from the apostles themselves. When that desire is fully aroused in the Church in Sweden, they will no doubt be able to settle to the satisfaction of the Catholic world, affirmatively or negatively, the question whether the Catholic episcopate has in fact been preserved in that land. It would be altogether intrusive for this Church, uninvited, to attempt to settle that question for them. But neither, on the other hand, can we be justified in assuming that it has been affirmatively established, when in fact it has not been.

And our own duty to the Swedish people in America, is clearly to invite them into this communion, which only by what may be called an accident of history is an Anglican communion, but which longs to be, and slowly is becoming, not local, not racial, but Catholic.

BISHOP WHITTLE—AT REST.

THE death of Bishop Whittle which is announced on another page removes one who has been for many years closely associated with the life of the Church in Virginia, and who was but three removes from the Presiding Bishopric.

Bishop Whittle's episcopate of more than thirty years has been one in which success and failure are strangely blended. The Church in Virginia has from earliest times been *sui generis*, partly because of the traditions of more than a century, and partly because of the happy circumstance that her own sons have largely supplied the clergy list of the Diocese for many years, and have also been trained in her midst, so that there has been less intimate contact between the Diocese of Virginia and the Church at large than has been the case perhaps in any other Diocese in the country. Up to the year 1877 the whole of the states of Virginia and West Virginia were under the one episcopate. In that year the state of West Virginia was set off as a separate Diocese, and in 1892 the Diocese of Southern Virginia was erected. There has always been, however, a happy bond of unity and sympathy between the Virginian Dioceses, and the type known as Virginian Churchmanship is one that has characterized them all, notwithstanding the territorial divisions.

We say the episcopate of Bishop Whittle has mingled success and failure in a strange degree; and this is quite the fact. Where his life and policy have been positive, there he has succeeded. His purity of life, his lovableness of nature, the affection which he has inspired among his clergy because he was himself affectionate, his evangelical fervor and piety, have been the means of personal success, because they were positive elements which bespoke a high order of virtue, and because they contain within themselves the elements of righteousness. A holy life is always a success, whatever may be the failure that may be intertwined with it.

His failures have been those which resulted from his negations. Bishop Whittle was perhaps the most consistent—we might almost say the only consistent—Low Churchman of our own day. He was criticized severely for his rigid insistence upon having no flowers or other adornments on or near the altar; and also for his rigid insistence that the altar should be a mere table, invariably with four legs.

Yet small as these things seem to be, the first really involves the whole controversy over that which is called "Ritualism," and the second involves that of the Eucharistic Sacrifice. Bishop Whittle was logical and far-seeing enough to perceive that if flowers, the type of the Resurrection, were to be allowed on the altar, it was inconsistent, illogical, and absurd to refuse a place to the lighted candles, the symbol of the Light of the World, or to incense, the symbol of prayer, or to any of the most elaborate ceremonial of which the Church can conceive. Again, as to the shape of the altar; Bishop Whittle clearly perceived that if the structure itself denoted anything but a convenient repository for certain objects that could not be conveniently held in one's hands, the doctrine of the Sacrificial character of the Eucharist was implied. If an altar instead of a table, it is clear there is a sacrifice and not only a meal. A Protestant to an extreme degree, Bishop Whittle altogether repudiated these principles; and repudiating them, he was logical in his prohibitions.

And the fact that Bishop Whittle failed utterly in impress-

ing these negative qualities upon the Church of which he was a Bishop (except to the extent that many of his people lovingly carried out his will because it was his will, rather than as a matter of principle), shows only that the Church of our Blessed Lord cannot be tied to the narrowness of a human sect. Flowers deck our altars, and altars are legless, throughout the length and breadth of our land, even in places in Virginia. The negations of Bishop Whittle's Churchmanship stand almost unanimously repudiated by his fellow Churchmen. There is absolutely no Diocese in this Church to-day in which his negative principles can be said to be predominant. Throughout Virginia itself, the loyalty was to his person and not to his partisanship, and even the loyalty to his person could not prevent the Church from advancing in those very details in which he attempted so earnestly to hold it back. The Church in Virginia to-day is a Catholic Church, in which the doctrines implied by the symbols used are not, and will not be, repudiated. Viewed from the standpoint of his negative qualities, his episcopate ends in ignominious failure.

Yet his life was sincere and pure, and he did not sin against light. God grant him eternal rest, and let light perpetual shine upon him!

IT IS unfortunate that far and wide, the secular notices of the death of Dean Hoffman have distinguished him as the "richest clergyman in America." Very likely he was that; and in his use of his riches he set such an example to men of wealth as the modern world seldom sees. The good that has been accomplished by the Hoffman millions is inestimable.

Yet the prime lesson to be derived from the life of Dean Hoffman is that the consecration of self to God is a greater gift than the consecration of wealth. There have been others, not a few, who have given millions to religious, charitable, and other beneficent purposes. There have been few examples, however, of very wealthy men who realized that the gift of personal service could never be supplanted by the gift of millions in money. Dr. Hoffman gave liberally of his wealth; but he also crowned those gifts by the greater gift of himself in the service of God.

The magnificent "plant" of the Seminary buildings is therefore not merely a monument to a man who consecrated his wealth to God; but also, and far more, to a man who gave first himself, and afterward, and, as it were, incidentally, his wealth, in the work that enlisted his life service.

God grant him eternal rest, and crown him with the greater wealth which the man, rather than the millionaire, has inherited in the many mansions above.

THE disquieting news of the operation upon King Edward VII. and the consequent postponement of the Coronation, will awake throughout the United States the deepest sympathy with the sister nation across the sea. We were prepared to send our warmest congratulations; we now send most sincere sympathy. True Americans could cry with hearty fervor, "Long live the King!" and the shouts from Westminster's walls would have reverberated, not only throughout the British empire, but also throughout this other Anglo-Saxon nation, which rejoices in the same heritage of *Magna Charta* and English tradition, with Englishmen themselves. Only the little-minded among Americans are unable to enter into the national rejoicings and sorrows of our brothers on the other side. We are both old enough, and we ought to be great enough, to forget differences of days past, and to develop the brotherly spirit which will lead to that closely-knit unity of the Anglo-Saxon race, that will make the community of interests between us rest on blood relationship rather than on a fluctuating and changeable policy of statesmen, wise or unwise.

That the reign of Edward VII. may yet be a long one, making for "peace and happiness, truth and justice, religion and piety," will be the earnest prayer of all American patriots who are not wrapt up in a national selfishness.

WE CANNOT forbear the question to our valued contemporary in Philadelphia, drawn out by the very interesting description of this week's Coronation festivities in London, which *The Church Standard* prints and which we trust the large circle of its readers will enjoy:

Do, or do not, the Bishops and other clergy engaged officially in the Coronation function, wear Roman Catholic vestments?

If so, why do they?

If not, what logically follows?

ANSWERS TO CORRESPONDENTS.

LAYMAN.—Theologians have not agreed as to whether the Divine Presence is joined to the elements at the words of institution, or at the succeeding invocation of the Holy Ghost. The former is the current Western teaching and the latter that of the East.

J. M. G.—(1) We do not know of any of our churches in this country dedicated to St. Patrick, though possibly there may be some.

(2) To abstain from meat on Friday is the common practice among those who try to keep the Church's rule.

LONDON LETTER.

LONDON, June 10, 1902.

THE sixteenth anniversary of the Archbishop's mission to the Assyrian Christians was observed yesterday week, the Holy Eucharist being offered, with special intention for the mission, on or about that date in 145 churches and chapels and in Lincoln, Truro, and Newcastle Cathedrals. On the preceding Saturday a meeting in aid of the work was held in the library of Lambeth Palace, the Bishop of Hereford, in the absence of the Primate through a sharp attack of gout, presiding. His Lordship expressed pleasure to see so large an assemblage in support of "so peculiarly interesting a mission," one which took them back to "the very cradle of the human race." Through all the Christian centuries up to the fourteenth the Assyrian Church was "a great missionary Church, the home of great schools, and a very strong centre of Christian life." Since then it had become persecuted and desolated, and had from time to time "made appeals to the Church of England for help," latterly in the time of Archbishop Tait and Archbishop Benson. In 1876 the former sent out Mr. Cutts, and in 1884 Mr. Athelstan Riley visited the Assyrian Christians at the bidding of the latter; and, in consequence of his report, Dr. Benson established this mission, the workers being instructed that they "went out to build up and not to proselytize." The work of such a mission ought to appeal to "the imagination, the historic sense, the reverence, and, above all, the pity of English Christians." The Rev. O. H. Perry, head of the mission, said that the number of the Assyrians (who were a "most charming race") was from 70,000 to 80,000, and all, except about 6,000 or 7,000 (who had joined the Russian Church), were under the charge of the mission. The Rev. Professor Margoliouth, who has lately visited the scene of the mission's labors, said that the day before he left, Mar Shimun, the *Catholicos*, sent one of his priests to him with a request that he would convey certain messages to the supporters of the mission in England. The first message expressed the Patriarch's "eagerness to execute any plan" that the Archbishop of Canterbury might recommend; the second was an expression of his "high appreciation" of the Rev. W. H. Browne, the Nestor of the mission, while the third was a request for the continuance of the mission, especially on the ground that it was the "only security" against the secession of a large number of his people to the intruding Church of Rome. The cost of the mission was about £4,000 a year.

On May 27th the 26th annual festival of Ely Theological College took place, with an offering of the Holy Eucharist at the high altar of the Cathedral, the Bishop of Ely as celebrant. Among the guests of the College were Bishop Macrorie, the Bishops of Brisbane, Melanesia, and Zanzibar, and Bishop Anson, late of Qu' Appelle, who took part in the procession, vested in their copes. It is also interesting to note that other parts of the Catholic Church were represented on this occasion by the Comte de Bulgaris, Archimandrite of Corfu, and M. l' Abbé Morel of the Séminaire de S. Vincent de Paul at Paris. In responding to the toast of his health (at the luncheon after the Divine Liturgy), the Very Rev. the Archimandrite of Corfu, speaking in French, expressed the feeling that he must regard his cordial reception as accorded, not so much to him personally, as to "a member of the Orthodox priesthood." He referred to the visit paid to England by the Archbishop of Syria, and as an instance of the *rapprochement* between the Eastern and English Churches produced thereby, he made mention of the permission given to the priests of the two respective Churches in the East to perform funerals and certain other offices for members of those Churches in the absence of their own priests. The two Churches, "seemingly separate, each with its own root, were in reality one."

In the case of "Vaughan *v. The Rock* Newspaper Printing and Publishing Co.," before one of his Majesty's judges, the special jury, after an absence from the box of half an hour, gave a verdict for the plaintiff, with £300 damages. This was an action brought by Father Vaughan (brother of his Eminence the Cardinal) to recover damages for libel contained in *The Rock*,

which militant Protestant organ (through a sympathetic correspondent) applied to that Jesuit the words "steeped in sedition" and "outlaw."

A petition undersigned by ten beneficed clergy in the Rural Deanery of Hastings, having been sent to the Bishop of Chichester requesting the removal of his Lordship's lately expressed "censure" of "evening Communions," the Bishop, in his letter of reply to Mr. Jamieson, one of the signatories, complained that his letters, "intended to be private," have been, at least in substance, "brought into public controversy" and that this petition was sent to the newspapers at once, "without observing the ordinary rule of courtesy of waiting for my reply," and his Lordship concluded by saying: "I am compelled, therefore, now to inform you that I decline any further communication with you on this subject, and that this will be my final letter to you concerning it."

The Coronation copes for the Deans and Canons of Westminster Abbey and for the Bishops of Durham and Bath and Wells, the "Supporters of the King," the frontal for the high altar of the Abbey, and the canopy cloth for the shrine of St. Edward the Confessor, all of which have been designed by Mr. J. T. Micklethwaite, F.S.A., architect to Westminster Abbey, were on exhibition last week at the rooms of Messrs. Watts of Baker Street, Portman Square, W. The Dean's cope differs from those of the Canon's merely in being a little more enriched with ornament, while the Bishop of Durham's is almost exactly like that of the Bishop of Bath and Wells, described in the "London Letter" in THE LIVING CHURCH of April 5th. The altar frontal (like the Abbey copes) is of rich stamped red velvet, and bears in each of the nine panels the crowned E, and on the frontlet in letters of gold the words *Domine salvos fac regem et reginam;* the words being separated by the symbols of majesty, the crossed swords, crown, orb, and the sceptre and dove staff. The pall for St. Edward's shrine is of the same material, and sets forth in gold the legend *Deo carus Rex Eduardus non mortuus est, sed cum Xto victurus de morte ad veteres migravit.*

The rector of St. James', Piccadilly (Canon McCormick), has obtained a faculty for the erection of an outdoor pulpit, to be used principally on Sunday evenings. It is being given by one of the Church wardens, and will be placed on the side of the church in view from the crowded and gay West End thoroughfare.

With reference to the re-observance of the Feast of Corpus Christi in the Church of this country, which seems to be coming more and more general every year, the *Daily News* has expressed itself as follows: "It is a striking illustration of the unrivalled ingenuity of Anglican prelates in effecting their purpose 'by a side wind' that the late Bishop Creighton forbade the observance of Corpus Christus Day in the Diocese of London, but sanctioned a Festival of the Blessed Sacrament, which is virtually the same thing, under a different designation."

The Church Times of week before last, in its department under the heading "To Correspondents," thus answered an inquirer, who certainly ought now to make proper use of his information: "U. S. Paper.—A Chicago paper, THE LIVING CHURCH (Young Churchman Co., Milwaukee), is the paper on the other side which most nearly corresponds, so far as theological opinions are concerned, to this journal. It is published weekly at the price of five cents."

The Pilot, edited by Mr. D. C. Lathbury, formerly editor of *The Guardian*, from last Saturday onwards will be published at the price of three pence. It was founded two years ago last March as a six-penny review of literature, politics (both general and ecclesiastical), and learning, and has, as *The Westminster Gazette* well says, "made for itself a high reputation."

The foundation stone of a new chapel for the Holy Cross Home, Haywards Heath, Sussex, was laid by Lord Halifax, with due Catholic solemnities, yesterday week; a large company of the friends of the Community of the Holy Cross being present, amongst whom was the Rev. The Visitor (the Rev. W. B. Trevelyan, vicar of St. Matthew's, Westminster). The estimated cost of the bare fabric is about £7,500, while it is estimated that the sum of £1,700 will be required for the further work of embellishment. The Community of the Holy Cross was founded in 1857, in connection with St. Peter's, London Docks (then under the Rev. Charles Lowder), by a sister of the Rev. Dr. John Mason Neale of Sackville College, East Grinstead, and in 1887 the Mother House was removed from London to Haywards Heath, beautifully situated at the foot of the South Downs, where the Sisters have some 60 children under their care, and also a Convalescent Home for Women. On the same day that so interesting a ceremony was being performed at the Holy Cross Home, the Rev. the Mother Superior of St. Margaret's Convent, East Grinstead, passed to her eternal rest, at the age of 72. Three weeks before she had gone for the benefit of her health to St. Catherine's Home, Ventnor, I. W., a house for consumptives in connection with her Community, and so late as Corpus Christi Day she made her communion at the altar in the chapel of the Home. The late Mother was the first professed Sister of St. Margaret's (1854), trained by Dr. Neale himself, the founder, and has been the Mother Superior for 38 years, her predecessor, who was the first Mother, being "the Mother Ann." May she rest in peace!

Mr. T. C. Hope and Mr. F. H. Rivington, Joint Treasurers of the Cowley London House, have published an appeal for £13,500, the sum required, in addition to £1,500 already raised, to defray the cost of a new building for the Cowley Fathers in London, to be erected on the site of their present merely temporary headquarters in Westminster.

Rev. W. H. Frere, Superior of the Community of the Resurrection, in an article on "The Protestant Reformed Religion," in *The Church Times* of May 30th, comes out strongly against the insertion of that un-Prayer Book phrase into the service for general use on Coronation Day, and says that one or other of these alternatives is forced upon the parish priests: "They must either dexterously elude the phrase or elaborately explain it."

The King and Queen, Prince and Princess of Wales, and various other members of the Royal family drove from the West End to the city *via* Temple Bar last Sunday morning to attend the official service of thanksgiving for the conclusion of the war, at St. Paul's, where also assembled a thoroughly representative congregation, comprising members of the Government and of the Opposition, Peers and Commoners, the Lord Mayor and his suite, members of the Common Council of the city, and the general public. People began to arrive outside the Cathedral as early as three o'clock in the morning, and soon after the opening of the doors at the west entrance the whole unreserved portion of the Cathedral (the nave) was occupied. Preceding the service, which began at 10:30, the band of the Grenadier Guards, stationed in the gallery on the south side of the choir, played Tschaikowsky's "1812," Schubert's unfinished symphony, and other pieces. Their Majesties were met at the main western entrance by the Bishop of London, in a gold embroidered red cope, and by the Dean and Canons Residentiaries, vested in copes of cloth of gold, who made due homage. The procession then moved up the nave aisle to the singing of the hymn "Onward Christian Soldiers," the choristers being preceded by a surpliced band of some 16 trombones, trumpets, and horns, and by a cross-bearer. The King was supported by the Bishop, and the Queen by the Dean. Their Majesties occupied chairs, provided with faldstools, at the foot of the choir steps under the dome, the Princes and Princesses sitting in a line extending into both transepts. The special Psalms were ciii., cxxi., and cxxii., and the special lessons, I. Kings viii. 56-63, Colossians iii. 1-16. The *Te Deum* was sung to the music composed by Sir Arthur Sullivan (just before his death), for use when peace should be declared, which opened in E flat with a trumpet fanfare, the whole effect of the composition being splendid and also devotional. The hymns, in addition to the processional one, were "Now Thank We All Our God," "God Our Help," and the National Anthem. J. G. HALL.

NEW YORK LETTER.

BISHOP SEYMOUR of Springfield last week laid the corner-stone of the new building on the beautiful grounds of St. Gabriel's at Peekskill, to form the last enlargement and improvement of the work of the Sisters of St. Mary there. Many of the clergy were present, and a large company of women active in Church work. The building occupies a picturesque knoll, overlooking the Hudson. It is to be a three-story structure, with an L, connecting with the new chapel. Its size is to be 30 feet wide, by 161 feet on one side and 134 feet on the other. The material is stone quarried on the premises, with trimming of Indiana limestone. There will be guests' house, infirmary, choir sisters' house, minor sisters' house, and novitiate. In the guests' house will be parlor, a large refectory, the housekeeper's and bursar's rooms, and sisters' rooms. In the choir sisters' house will be community room, library, the mother and associate rooms, and the secretary and cloak rooms. The minor sisters and novitiates are equally well provided for. Among those present at the corner-stone laying were the Rev. Dr. Morgan Dix

and Mrs. Dix, the Rev. Dr. F. M. Clendenin and Mrs. Clendenin, Mrs. Richard Irvin, Mrs. F. K. Sturgis, and Mrs. W. L. Bull. The work here is a part of that carried on by the same Sisters in the splendid hospital for children in West 34th street, New York, which latter work is in some danger of being interfered with through the building of the tunnel under Manhattan Island by the Pennsylvania railroad.

At the commencement of Adelphi College, an institution in which Brooklyn takes warm interest, and for which a fund has been raising to secure a conditional gift of $125,000 from Mr. John D. Rockefeller, announcement was made of the founding of the Sarah Conselyea Baker scholarship. In making the announcement, President Livermore of the faculty mentioned the eminent services to the Church and to Brooklyn of the late Rev. Dr. Charles R. Baker, long rector of the Church of the Messiah. The scholarship is given by Mrs. Baker, in loving memory of her daughter, who at her death, occurring last year, was the wife of the Rev. St. Clair Hester, the present rector of the Messiah, and Archdeacon.

St. Alban's Day was observed this year by a service at St. Alban's, Canarsie. The Rev. H. B. Bryan, Cathedral Canon and Archdeacon, was the celebrant and preacher, the Rev. Thomas G. Losee, deacon, and the Rev. W. I. Stecher, subdeacon. Others assisting were the Rev. G. Wharton McMullen of St. Joseph's, Queens, the Rev. Charles G. Clark of St. Gabriel's, Hollis, the Rev. G. F. Miller, and the Rev. G. V. Russell. The altar was beautifully decorated, and a Bishop's chair and priest's sedilia were blessed by the Canon. The church was crowded, and the communions made were the largest in the history of the parish. Luncheon was served later. The work at St. Alban's is in excellent condition, due largely to the labor of the Rev. Mr. Losee.

Bishop Burgess consecrated the altar, choir and clergy stalls, and decorations of All Saints' Church, Great Neck, on June 15th. Assisting him were the Rev. Dr. G. W. Smith, President of Trinity College, the Rev. Dr. E. M. Stires of St. Thomas', Manhattan, the Rev. Dr. D. H. Greer of St. Bartholomew's, the Rev. Dr. A. S. Lloyd of the Board of Missions, and Archdeacon Huske of Raleigh, N. C. The altar is erected by the parish and people of Great Neck in memory of Bishop Littlejohn, whose remains are interred in the churchyard, and it bears the words: "In Memoriam, The Bishop of Long Island." The other enrichments are placed in memory of Mr. John A. King, by his daughter, Miss Mary Rhinelander King. On a panel are these words:

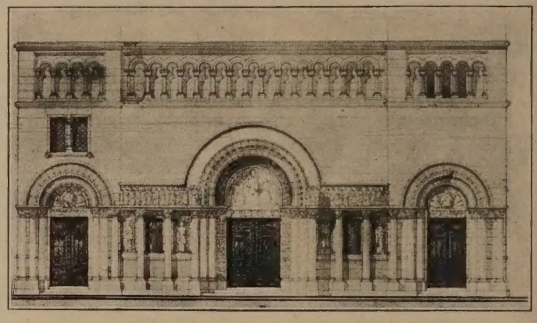
> "To the glory of God and in loving memory of her father, John Alsop King, born July 14, 1817, died November 21, 1900; and her mother, Mary Colden King, born April 7, 1818, died January 12, 1894, this reredos, rood screen, pulpit, clergy and choir stalls, panelling, and canopy over organ in the All Saints' Church, Great Neck, L. I., were erected by Mary Rhinelander King, Whitsunday, 1902."

Mr. King was one of the founders of the parish, and a warden at his death in November 1900.

Bishop Potter, Mr. R. Fulton Cutting of St. George's, Mr. Jacob A. Riis of the Resurrection, Richmond Hill, Mr. Carl Schurz, and others, appear as incorporators of a Coöperative Social Settlement Society, which will aim to establish a new Settlement House in the lower west side of Manhattan, this fall, and eventually to establish at least two others. It will not be under Church control. A settlement that will, however, be under such control, with Sunday services directed by the Archdeacon of New York, will be established among the Danish West India colored people on the west side. A small portion of the needed funds are already in hand. Many of these people were formerly Church of England people at home. They come here in great numbers, for the same reason that people in this country quit the country villages for the large cities.

The annual meeting of the Home for Incurables showed the institution to be in excellent condition. It is located near the centre of the Borough of the Bronx, on a tract that is of enormous money value. It was given by Miss Catherine Wolfe, in 1875, whose father had intended it for this home before his death. The chaplain of the home is the Rev. A. J. Derbyshire, who is also rector of Grace Church, West Farms. Among the clerical managers are the Bishop of the Diocese, and the Rev. Drs. Rainsford, Gallaudet, Rylance, Mottet, Dix, Warren, Van de Water, Huntington, Grosvenor, Greer, Morgan, and Parks.

St. Bartholomew's Church, Manhattan, fronts an open space, and beyond that space rises the Grand Central Station. There have been rumors that the space would be covered by the station extension, and that that fact might mean the removal of the church. This rumor would seem to be set wholly at rest by the announcement of an important enrichment to the Madison Avenue church front. This enrichment is in memory of the late Cornelius Vanderbilt, vestryman, and is placed by Mrs. Vanderbilt and her children. The original gift consisted simply of bronze doors, but later decisions resulted in three marble tympanums, and a porch that stretches across the whole Madison Avenue front, consisting of three richly-ornamented Romanesque arches. In portal and doors there are upwards of four hundred figures, the entire work being done by the sculptors, Messrs. French, O'Connor, Martigny, and Adams. The design for porch and portals was made by Mr. Stanford White of Messrs. McKim, Meade & White. The central portal, as will be seen by the picture, is the largest of the three, being eleven



PORCH, TYMPANUMS, AND BRONZE DOOR DESIGNS' ST. BARTHOLOMEW'S CHURCH, NEW YORK.

feet high by a little more than eight feet wide. The door is in two folds. Each fold is divided into seven panels. The theme is the story of the Apostles, and the Evangelists are flanked by statues of prophets whose prophecies were most clearly realized by the Evangelists. Thus, St. Matthew is supported by Jeremiah, St. Luke by Nehemiah, St. John by Isaiah, and St. Mark by Daniel. The topmost group represents, on the one side the Annunciation, and on the other the Adoration of the Magi, while the lower groups are the Way to the Cross and the Descent from the Cross.

In the two large panels of the north door appear pictures of SS. Philip and James, and Andrew and Bartholomew respectively. Pentecost, the Apostles and the Virgin reunited, the descent of the Holy Ghost, the ascension, the betrayal, and the entrusting of the keys to St. Peter, with much ornamentation, appear in other panels. In the south door there are, in the respective panels, SS. Peter and Andrew, and SS. Paul and Barnabas. Other panels present the Transfiguration, the conversion of St. Paul, St. Peter addressing the centurion, and St. Paul preaching at Philippi. As in other parts of the enrichment, there is liberal decorative effect.

The middle of the three large marble tympanums presents the apotheosis or the coronation of Christ. The frieze begins at one side with a group of Adam and Eve and at the other with Christ and the Virgin, and follows with the Expulsion, the murder of Abel, the Israelites in bondage, the Procession of men from the East, the flight into Egypt, and the way to Calvary. The tympanum on the north shows two angels in adoration before the infant Jesus and John the Baptist, and that on the south the Madonna with the infant Jesus. The porch, which is 75 feet long and 28 feet high, is modeled somewhat after the Romanesque portal of St. Gilles, in the south of France. It will contain 24 columns of green marble, with richly carved caps and bases. Work upon this enrichment, which altogether will cost $200,000, will begin at once, but will not interfere with the summer or other services.

A New York paper publishes the following dispatch:

"Salem, N. J., May 21.—With the following words the Rev. M. J. Hann, of Centreville, this county, took leave of his congregation on Tuesday:

"'Brothers and sisters, I come to say good-by. I don't think God loves this church, because none of you ever die. I don't think you love each other, because you have not paid my salary.

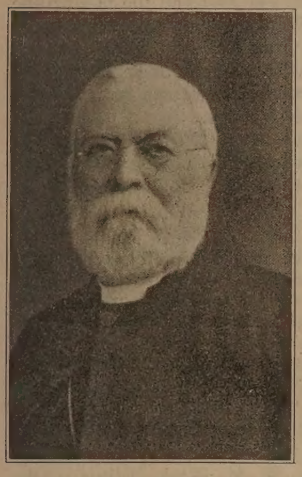
"'Your donations are mouldy fruit and wormy apples, and 'by their fruits ye shall know them.'

"'Brothers, I am going to a better place. I have been called to be chaplain of a penitentiary. I go to prepare a place for you, and may the Lord have mercy on your souls.

"'Good-by.'"

DEATH OF DEAN HOFFMAN.

DEAN HOFFMAN was always thought of as the head of the General Seminary, but he served the Church in so many other ways, doing so much that nobody else could do, that his death last week is an unusually severe loss. Persons close to him have noticed for a year or more indications of approaching illness, perhaps sudden death. Some ventured to suggest to the Dean the wisdom of rest, but while he probably realized his condition as did others, he carried the burden of the Seminary to the very close of its last scholastic year. A month ago he went into Canada, to the Restigouche Salmon Club, at Metapedia, hoping the cool air and change might benefit him. Growing worse, he expressed a wish to return to New York. A start was made in a special car of the Intercolonial road, attached to the Delaware and Hudson train that left Montreal on Monday evening, the 16th inst. Early next morning, a short distance this side of Montreal, he expired in the car. The body was brought to this city, and on Thursday it rested in the Chapel of the Good Shepherd. On Friday afternoon, the 20th inst., the funeral was held from Trinity Chapel, and interment took place the same evening in Trinity cemetery, on the upper west side of Manhattan Island.



THE LATE DEAN HOFFMAN.

Immediately the sudden demise became known, there were many callers at the Dean's house in Chelsea Square, to leave cards of respect. These callers were the clergy of New York and vicinity, and were fewer in number than they would have been had the Seminary been in session and the season not the summer one. On Wednesday the body of the Dean rested in the home, with all of his relatives gathered there, and on Thursday in beautiful Good Shepherd Chapel, where many friends looked upon the familiar face for the last time.

It was an unostentatious funeral that was held on Friday afternoon in Trinity Chapel. The throngs on Broadway paid it no attention. There were a few carriages, and the chapel was filled with friends. A list of the clergy present in the pews would be almost a roster of those resident hereabouts. The casket was covered with a purple and white pall, and was preceded by the honorary pall-bearers, the Rev. Dr. P. K. Cady, the Rev. Dr. Randall C. Hall, the Rev. Dr. Thomas Richey, the Rev. Dr. E. H. Jewett, the Rev. Dr. C. W. E. Body, the Rev. Dr. T. M. Riley, the Rev. Dr. W. J. Seabury, the Rev. C. H. Hayes, and the Rev. C. N. Shepard. From the lower end of the nave the procession was led up the aisle by the vested choir of the chapel, Bishop Seymour of Springfield, Bishop Burgess of Long Island, Bishop Worthington of Nebraska, Bishop White of Michigan City, the Rev. Dr. Morgan Dix of Trinity, Archdeacon Tiffany of New York, and the Rev. Dr. W. H. Vibbert of Trinity Chapel. Bishop Worthington began the sentences, "I am the Resurrection," the Rev. Dr. Dix read the lesson, Bishop Burgess read the prayers, and Bishop Seymour gave the benediction. The hymns were "Rock of Ages," "Jesus Reigns, by this we know," and "Saviour, Blessed Saviour." In the funeral party were the immediate families, Mr. Samuel V. Hoffman, a son, the Rev. J. Henry Watson of Trinity Chapel and Mrs. Watson, a daughter, the Rev. T. W. Nickerson, Jr., of St. John's, Pittsfield, and Mrs. Nickerson, a daughter, and Mr. Charles F. Hackstaff of Morristown and Mrs. Hackstaff, a daughter.

DEAN HOFFMAN'S CAREER.

The Very Rev. Dr. Eugene Augustus Hoffman was born in New York on March 21, 1829. He was the son of Samuel Verplanck Hoffman, and was descended from Martimus Hoffman, who came to this country in 1640, since which date the annals of both Church and State show that members of the Hoffman family have rendered constant and conspicuous services, first to the Colonial government and afterward to the republic, which they were prominent in helping to establish. Succeeding by inheritance to great wealth, Dr. Hoffman administered it wisely and well, so that it grew in volume from year to year.

Eugene A. Hoffman was educated at Columbia Grammar School, Rutgers College, and Harvard University, and received the degrees of B.A. and M.A. from the latter college. In 1848 he entered the General Theological Seminary, and was graduated in 1851, being ordained deacon shortly afterward by Bishop Doane, of New Jersey. After two years of active mission work in Elizabethport, he became rector of Christ Church, Elizabeth, N. J. Here he established one of the earliest and most successful free churches in America, and did a good work in the parish, besides erecting churches at Millburn and Woodbridge, N. J., and raising up self-supporting and flourishing congregations there. In 1863 he accepted the rectorship of St. Mary's Church, Burlington, N. J., then heavily encumbered with debt. With characteristic energy and financial ability he was able in less than twelve months to pay off this debt and to raise enough money to place a peal of bells in the tower.

In 1864 he was appointed rector of Grace Church, Brooklyn Heights, where he passed five years of successful ministry, resigning in 1869 on account of ill health induced by the strong air of Brooklyn. In this year he became rector of St. Mark's Church, Philadelphia, and continued there ten years, a time of untiring labor with him. He developed the real power and resources of the parish, established the first Workingman's Club in this country, and made many improvements in the fine parish church. During his rectorship the number of communicants increased from four hundred to one thousand, while the annual amounts of the offerings averaged $40,000.

In 1879, after twice refusing to allow himself to be nominated, he was elected Dean of the General Theological Seminary. The institution was then languishing for lack of funds, the remuneration of the professors was inadequate, the buildings were unsanitary and insufficient. While much had been done by those in charge in the past, it was felt on all sides that more must be done in the future, and the selection of Dr. Hoffman for this office was hailed as a wise one. How wise it was the event has proved. After he assumed the reins of office a marvelous change was wrought by his administrative ability, his devotion and energy, the munificence of himself and his family, and the assistance of others whose active sympathies he had been able to enlist. New and spacious buildings sprang up in Chelsea Square, which at the date of his election as Dean was occupied only by two old gray stone houses.

During Dean Hoffman's tenure of office also two new professorships were constituted, three professorships were amply endowed by himself and his family, as was also the office of Dean, the income of which is at present accumulating for the benefit of the institution, while funds have been contributed from various sources for permanent instructors in elocution and Church music.

Dean Hoffman was a member of the boards of numerous religious and charitable organizations, was chairman of the building committee of the Cathedral of St. John the Divine, and president of Trinity School. He represented the Diocese of New York in the last seven General Conventions. He was a member of most of the learned societies of New York, was President of the New York Historical Society, and a fellow of the American Museum of Natural History, to which he presented a valuable representative collection of the Butterflies of America. He received the degree of D.D. from Rutgers College, Racine College, the General Theological Seminary, Columbia, Trinity College, and the University of Oxford, England; that of LL.D. from King's College, Windsor, Nova Scotia; and that of D.C.L. from the University of the South and Trinity University, Toronto.

Dean Hoffman married Miss Mary Crooke Elmendorf. A son and three daughters were born to them. Their golden wedding was celebrated on April 17th last. Dean Hoffman gave largely, though unostentatiously, to many public charities, and was ready at all times to relieve genuine distress. He was a remarkable instance of a combination of great business powers and executive ability and of devoted Churchmanship.

SHE had been reading to her Sunday School pupils the story of Joseph, of the time when the famine was sore in the land and all of the people flocked unto Egypt for grain, when "Joseph opened all of the storehouses and sold unto the Egyptians"; and of the coming of Jacob's ten sons with the rest to buy corn.

"Now, Robbie, think hard a moment and tell me about this Joseph of whom we have been reading. Who was this good man who tried to relieve the distress of the people?"

Consternation in the heart of little Robbie, a total blank upon his face; a hasty searching of his inner consciousness, then the beaming forth of a happy idea and the triumphant reply:

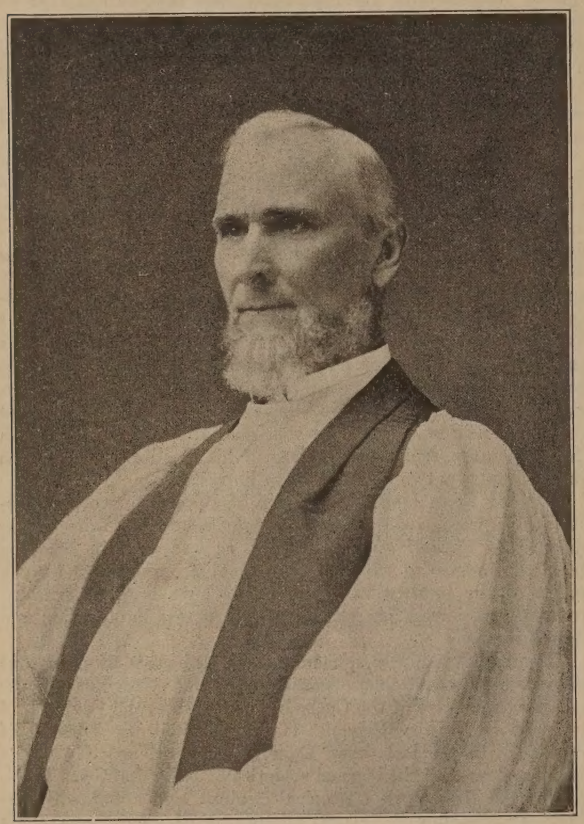
"Joseph was a clerk in a grocery store."

DEATH OF BISHOP WHITTLE.

THE life of Bishop Whittle, which had barely flickered for several days and indeed weeks, came peacefully to an end on the afternoon of June 18th, at his home in Richmond.

A serious illness a year ago occasioned great alarm, and it was believed at that time that the end was near. The Bishop rallied, however, and not until a few weeks ago, when he met with an accident and the illness began which has just proved to be fatal, did it again appear that he was so near death's door. Two weeks ago he was said to be better; but a re-action set in, and he has since been hovering between life and death.

The funeral of Bishop Whittle took place from St. James' Church, Richmond, Friday morning, June 20th, at 10 o'clock, and was by his own instruction perfectly simple. His successor, Bishop Gibson, officiated, assisted by the Rev. W. M. Clark, rector of St. James'. The Rev. Edward Meade, Secretary of the Council, and the Rev. Robert Strange, D.D., were in the chancel. The Standing Committee of the Diocese was represented by the Rev. P. P. Phillips and Mr. L. M. Blackford. The pall-bearers were the Rev. Messrs. W. E. Evans, D.D., J. Y. Downman, Thomas Semmes, C. Cary Beckwith, William T. Snead, Edward B. Snead, Edward L. Goodwin, Robert A. Goodwin, John Moncure, D.D. There were present many of the clergy of Virginia and Southern Virginia. The interment was in the Bishop's own lot in Hollywood. The casket and grave were covered with beautiful floral tributes.



THE RT. REV. F. M. WHITTLE, D.D., LL.D.

Bishop Whittle, whose episcopate has been so intimately connected with the Church in Virginia, was a native of that state, having been born in Mecklenburg Co., July 7th, 1823. He graduated at the Virginia Theological Seminary in 1847 and was ordained to the diaconate in the same year, and priest in the year following, both by his Diocesan. His clerical charges were in various Virginia parishes up to 1857, when he became rector of St. Paul's Church, Louisville, Ky., remaining as such until his consecration to the episcopate. He was elected Assistant Bishop of Virginia on May 17th, 1857, Bishop Johns being Diocesan, and was consecrated in St. Paul's Church, Alexandria, April 30th, 1868, by Bishop Johns, assisted by Bishop Lee of Delaware and Bishop Bedell of Ohio. He became Bishop of the Diocese on the death of Bishop Johns in 1876. He had received the degrees of D.D. from Kenyon College in 1867 and LL.D. from William and Mary in 1873. Bishop Whittle's Diocese has twice been divided during his episcopate; once when the state of West Virginia was carved into a separate Diocese in 1877; and again when the Diocese of Southern Virginia was created in 1892.

During his earlier ministry and episcopate, Bishop Whittle was recognized as a leader among the most extreme of the Evangelical Churchmen, and his antipathy to anything savoring of change in character of the services from the type of a century ago was well known. Of late years he had had the misfortune to be almost entirely deprived of his eye-sight, which had rendered it well-nigh impossible for him to accomplish any of the work of the episcopate; but notwithstanding this affliction, he was able occasionally to take part in services, and he never lost his hold upon diocesan affairs and interests.

Throughout Virginia the news of the Bishop's death is received as a loss to the whole State, and not only to the Church within its borders. The Richmond *Times,* in an editorial of a column in length, says:

"Bishop Whittle was a scholar and a theologian of high attainment, and was one of the most forceful and entertaining preachers in this country. But while his knowledge and his culture were always in evidence in his sermons, his preaching was characterized by simplicity and even humility. He preached the gospel in its purity, and never indulged in anything like dramatic display. It is no wonder that the Church in Virginia has prospered under God, with such a strong and faithful and consecrated man as this to guide its affairs. . . . . He believed that a religion which did not make man or woman pure in heart and pure in living, was a dead and profitless religion, and utterly spurious.

In the same paper, the Rev. W. M. Clark, Editor of the *Southern Churchman* and an intimate friend of the late Bishop, says:

"Mentally, Bishop Whittle was a man in a thousand. His mental processes were clear and luminous to a degree rarely witnessed in any man. He saw straight to the heart of a proposition and laid hold on its vital points with almost unerring accuracy. Few men ever stated a difficulty to him without receiving wonderful assistance. One of the ablest men Virginia ever produced said of him: 'Where prejudices are not involved I had rather have Bishop Whittle's judgment than that of any man I have ever known in my life.' And any man who ever asked for that judgment would share in the opinion. Morally and spiritually Bishop Whittle was a giant. His race seems to be dying out. His clear perception of right or wrong, his profound conviction as to the sinfulness of sin, his absolute confidence that there was no escape from that sin except through the atoning death of our Lord Jesus Christ, his implicit acceptance of the Bible as the inspired Word of God, his unswerving fidelity to the Faith once for all delivered to the saints; all these things made him a marked man of any generation, but peculiarly so of a generation not unmatchable for the strength of its convictions."

The Richmond *Dispatch* says:

"Bishop Whittle was robust in everything. He was robust in his Christianity, in his order of mind, in his belief, and in expressing that belief. He was of the cast of men who have willingly and defiantly gone to the stake rather than abjure a principle. To him what was godly was godly; what was ungodly was ungodly. He recognized no degrees as regards either. As a preacher he was clear, earnest, fervent, direct, positive; never seeking to disguise disagreeable truths with æstheticism. His eloquence was the eloquence of sincerity and convincing logic, and he compelled universal respect for himself and reverence for his high office by his simplicity and quiet dignity."

THE CLERICAL RETREAT AT WASHINGTON.

IN THE quietude of the early summer, when parish activities in large cities are somewhat relaxed, and Church news duller than usual, it occurs to the writer that perhaps an informal sketch of the recent "Retreat" at the grounds of the National Cathedral, in the vicinity of Washington, might prove of passing interest to the Churchly and intelligent readers of your interesting paper.

The National Cathedral grounds are located on Mount Alban, in the western section of the District of Columbia, overlooking the city of Washington. The Retreat referred to was conducted by the Rev. Dr. Roper, Professor of Dogmatic Theology in the General Seminary, New York, from the evening of June 9th to the morning of the 12th.

The scene of the Retreat is an ideal one, possessing great natural beauty, forming an inspiration to elevated thought, as well as conducing to restfulness of spirit. The beautiful scenery of Mount Alban, its grand old forest trees springing from its slopes and summit, its lofty Peace Cross at the western end of the lines of the future Cathedral, the neat parish church of

St. Alban nestling in the shade of the trees, the "Little Sanctuary" over the brow of the hill, in all the attractiveness of its chaste and unique beauty, sheltering within its walls the "Jerusalem Altar," so called because its stones were hewn in the quarry of the "Holy City," and the "Glastonbury Cathedra," named so because many of the stones of this graceful and impressive Bishop's Chair were donated from the historic old Abbey of Glastonbury, England, thus binding with links of stone the ancient British Church, whose Episcopate had been planted in Britain long prior to the Papal usurpation, to her fair daughter in this Western land—all this clustering around the "Little Sanctuary," the scene of so many interesting and soul-touching services during the late Retreat, presents thought and associations which will linger in the hearts of all participants with ever-increasing fragrance.

On leaving the "Little Sanctuary" one steps into the Archway known as "All Hallow's Gate," with its Prophet's Chamber overhead, and a magnificent view of Washington City, in the valley of the Potomac. In an angle of All Hallow's Gateway, springing from the soil of a stone vase, a plant of singular appearance, with pink blossoms, catches the eye and arrests the attention. It is the "Thorn of Glastonbury." This scion of many scions of the original stock at Glastonbury Abbey has woven about it a curious legendary history, tradition telling how St. Joseph of Arimathea (who, it is said, founded the Abbey), planted the staff which he brought with him from Palestine close by the site of the Abbey, and that (like Aaron's Rod) it budded and bloomed, and became, through the intervening centuries, the progenitor of innumerable scions from that remote day to the present. Its flexible branches, twining and twisting into the shape of a roughly-defined crown, are strikingly suggestive of the emblem of mock majesty which caused the sacred blood to trickle from the brow of the World's Redeemer.

The Cathedral School for Girls, at the northwest angle of the Cathedral Close, was the temporary home of the clergy present at the Retreat. Here were their dining-hall, reading-room, and sleeping apartments, the young lady pupils having left for the summer recess. This beautiful and commodious edifice is the enduring token of the noble gift of $200,000 from Mrs. Phœbe A. Hearst, widow of Senator Hearst. Although of very recent foundation, this eminent school has already attained to great success, through the efforts of Miss Bangs, its indefatigable Principal, and her efficient corps of teachers. It has so won its way to public favor and confidence that, notwithstanding its very ample dimensions, its enlargement in the near future is now an evident necessity. Here in this elegant seminary of learning, with its beautiful environments, the minds and hearts of the youthful daughters of Christian parents are cultivated and refined, so that they become as the "polished corners of the Temple," and as blessings and ornaments in their respective homes when their happy school days have become sweet memories of the past.

The services of the Retreat were mostly held in the "Little Sanctuary," morning and evening prayer being read in St. Alban's Church. The meditations and instructions of Dr. Roper were very interesting and helpful, especially the meditation on "Christian Hope." The beloved Bishop of Washington, though a Prince in Israel, made himself as one of us for the time being, in the various services of the Retreat, as well as in the subdued social intercourse, when the rule of silence happened to be temporarily relaxed.

The Retreat was finally closed with a celebration of the Holy Communion, Bishop Satterlee being the celebrant, assisted by the Rev. Dr. Roper, the Bishop delivering a short, affectionate address.

The clergy who attended the Retreat represented the various phases of Churchmanship in the Diocese of Washington. They seemed to be drawn together by a mutual longing for greater nearness to Christ and to each other, pervaded with a common desire to "seek the truth, cost what it will, and coming from whence it might." It was a delightful blending of kindred spirits, long to be remembered. McK.

IT IS VERY remarkable that God, who giveth plenteously to all creatures . . . . yet in the distribution of our time seems to be strict-handed and gives it to us, not as nature gives us rivers, enough to drown us, but drop by drop, minute by minute, so that we can never have two minutes together, but He takes away one when He gives another. This should teach us to value our time, since God so values it, and by His small distribution of it, tells us it is the most precious thing we have.—*Jeremy Taylor.*

"TAKE HEED HOW YE HEAR."

BY THE REV. IRVING P. JOHNSON.

St. Luke vii. 18.

FOR the sake of illustration, will the reader suppose that there are gathered together, in some public room, an assembly of eminent clergymen, who are fairly representative of the various Christian bodies which profess any kind of a belief in the life and doctrines of Jesus Christ. Imagine a room full of such divines as Dr. John Hall, Bishop Newman, Dr. Parkhurst, Bishop Ireland, Dr. McArthur, and Edward Everett Hale, men whose superior mental and spiritual qualifications compel our admiration and respect.

Let the reader further suppose that we introduce to this August convocation an educated Japanese, one of ability, character, and with all the racial acuteness, who having heard much of the Christian religion is eager to inform himself further and more authoritatively of its various tenets and practices. With such a corps of instructors one feels perfectly safe in trusting the Oriental truthseeker with little doubt that he will be thoroughly informed on those matters which he desires to investigate. We accordingly invite you to follow the conversation that would likely ensue.

"I would first like to be informed as to the nature of the God whom you worship," the visitor begins.

Hereupon a Presbyterian divine arises and states with great clearness the Christian doctrine of the Trinity, to which the great body of the clergy present agree, though with some little contradiction of terms; while the Unitarian and Universalist representatives take exception to the whole doctrine as set forth.

Having made a note of this minority report, the questioner pursues his investigation: "Whence do you derive this conception of God?"

Here the former speaker states again with great clearness the doctrine of the Incarnation, affirming how the Son of God, the second person in the Blessed Trinity,came on earth and took our flesh, thus revealing God to man. To this presentation of the truth the great body of divines again assent, though not with quite as much agreement as before. The Campbellite has joined the minority in opposition to this statement of faith.

Again noting this increased divergence of opinion, our Japanese friend asks:

"In what way do you who live nineteen centuries after the Ascension of Christ, know what he taught?"

Here there is so much diversity of opinion that there can no longer be one spokesman for the assembly. The Roman Catholic representative is the first to speak, and somewhat as follows:

"Christ founded an organization called the Church to which He entrusted the deposit of faith under the charge of the Apostle Peter and his successors in the Bishopric of Rome who thus became the Vicars of Christ on earth."

"Not so," says the Anglican divine, but to all the twelve and their successors, *viz.,* to the Christian episcopate, did He commit this sacred deposit of truth."

"From both of these we most emphatically differ," replies a group of theologians who have selected the aforesaid Presbyterian divine as their spokesman. "Christ wrote down by the hands of His disciples, certain truths in a book, and this book, called the Bible, is God's word. This Church which Christ founded is only a human institution which men can alter at will. The real Church is spiritual and invisible and the Bible only is the religion of Protestants."

As these last seem to represent the majority, our Japanese friend, after carefully noting these contradictions, again puts his question:

"What must one do to be a Christian?"

"Be converted," says the Methodist; "and be baptized," continues the Presbyterian.

"Yes, but by immersion only," says the Baptist. "No need of sacraments," says the Salvationist, "be baptized with the Holy Ghost and make a confession of faith." "Live a good life and you'll satisfy Christ and God," adds the Universalist. "These Christians are all wrong," says a Sabbatarian, "they should observe the fourth Commandment and keep Saturday as the Lord's Day."

"Gentlemen," replies the Oriental politely, "I am somewhat confused at your differences, which seem to be endless. I will only trouble you with one more question. Will each of you tell

[*Continued on Page* 285.]

Diocesan Conventions

LEXINGTON.

(Rt. Rev. Lewis W. Burton, D.D., Bishop.)

THE 7th annual Council of the Diocese of Lexington was held in Trinity Church, Covington, on the 3d and 4th of June and was in many respects one of the best since the organization of the Diocese. The cordial welcome extended by the rector and Church people, the preparations made for the entertainment of the visitors, the excellent music rendered by the vested choir, contributed no little to the interest of the occasion. The clergy of the Diocese were all present and many of the prominent laymen. The Council was formally opened Tuesday evening, June 3d.

Bishop Burton read his address, which was a forcible presentation of the condition of the Diocese, emphasizing the encouraging features and pointing out the chief obstacles to more rapid growth.

The Rev. R. G. Noland was elected Secretary, and Mr. T. B. Wood, Treasurer. The Rev. H. H. Sneed was elected historiographer. The Rev. Messrs. R. L. McCready, R. G. Noland, and Baker P. Lee, and Messrs. T. B. Wood, Frank H. Dudley, and C. C. Calhoun, Standing Committee. The Rev. Frank E. Cooley and Mr. F. H. Dudley were made delegates to the Missionary Council. The Rev. Messrs. A. J. Smith and H. H. Sneed, and Messrs. John A. Herring and John L. Amsden were elected members of the Cathedral Chapter.

At the afternoon session the apportionment by the General Board was accepted in good spirit and the various parishes and missions pledged earnest effort toward the payment of the amounts severally apportioned to them. The amounts expected from parishes and mission stations for the support of diocesan missions were also in the main cordially received.

The Bishop in his address mentioned the gift of $11,500 from Mrs. J. B. Haggin of Elmendorf, near Lexington, to assist in rebuilding Ashland Seminary, destroyed by fire in March. This was received with joy and gratitude by all present.

The General Missionary, Rev. W. G. McCready, and the Rev. Messrs. A. Patterson and W. C. Sheppard, and Mr. George E. Hancock, A.M., made addresses at the diocesan missionary meeting Wednesday night. The work at Beattyville, Corbin, Middlesboro, and Altamont was reported to be in a very promising condition.

The report of the committee on the State of the Church was very gratifying. The larger parishes have taken on new life, the mission work is progressing well, the mission schools are doing a splendid work in the mountains, and Ashland Seminary for Young Ladies is entering upon an era of prosperity unknown in its past history.

The ladies served an elegant luncheon each day.

The Council closed Wednesday evening, all feeling that it had been a good gathering and that the Bishop had reason to be encouraged, that his abundant labors are fruit-bearing, and that the outlook for the future is most hopeful.

WOMAN'S AUXILIARY.

The Bishop had wisely arranged the annual meeting of the Diocesan Branch of the Woman's Auxiliary for the day before the opening of the Council, that the latter might start off on the high key of consecrated enthusiasm struck by the former. He celebrated the Holy Communion after an earnest and uplifting sermon by the Rev. R. L. Harris, of St. Paul's, Newport. There was an encouraging response to the roll-call.

One of the first impressions of an attendant upon the meeting would be the large debt of the Diocese for the success of its Auxiliary, to the bright faith and inspiring influence of its President, Miss M. E. Harrison. She spoke enthusiastically of the mountain work of the Diocese, a part of which she had lately visited. She reported an increasing zeal for missions among the branches, and urged the outgrowth of diocesanism, even as parochialism had already been outgrown. Following her address were the reports of the other diocesan officers: Mrs. F. A. Rothier, a devoted member of Trinity, Covington, in charge of the Junior work; and Mrs. L. W. Burton, the small hands of whose Babies' Branch bear a goodly part of the burden of mountain mission work, and who herself has the love of the whole Diocese.

Recess afforded opportunity for the enjoyment of a delicious luncheon served by the ladies of Trinity, and for such social intercourse as enhances the value of every meeting of the women for Church work.

Then the parochial branches made their encouraging reports; and the event of the afternoon was presented in the shape of addresses by the mountain workers: Miss E. J. Morrell, industrial teacher at Altamont and East Bernstadt; Miss M. A. Hosner, principal of the Beattyville High School; Mrs. I. W. Thomson, lady principal of St. John's Academy, Corbin; and Miss L. B. Mahan, missionary visitor and industrial teacher at Beattyville and Proctor. They, and others of them who did not speak, have the high esteem of the Diocese for their faithful, self-sacrificing labors. They spoke with the eagerness of full hearts of the work they had been permitted by God's help to accomplish, of the responsiveness of the people, and the greatness of their needs. Their warm-hearted earnestness aroused the hearers to a sympathetic and yet practical desire to cooperate with them, by supplying the means for carrying on their work.

The presence at both sessions of the Bishop of the Diocese, the general missionary in the mountains, and a number of the clergy, was gratifying earnest of the interest of our "spiritual pastors and masters" in the work of the Auxiliary.

The next morning a report from the mountain committee of the "Gleaners" of the Cathedral at Lexington presented the history of the mission settlement at Proctor, which has been the especial missionary endeavor of this noble band of young women.

With a resolution of gratitude to Trinity parish for its hospitality, the meeting adjourned to permit the attendance of the members of the Auxiliary upon the Council, whose sessions had already begun.

MARQUETTE.

(Rt. Rev. G. Mott Williams, D.D., Bishop.)

THE Diocesan Convention met at Grace Church, Ishpeming, on June 11th, beginning with a celebration of the Holy Eucharist at 10 A. M. Most of the clergy were present. The Bishop was celebrant, the Rev. Hugh J. Spencer epistoler, and the Rev. C. McCracken gospeller. The sermon was preached by the Rev. J. A. Ten Broeck of Calumet, from the text I. Peter ii. 16.

Immediately after the service luncheon was served by the ladies of Grace Church in their new guild hall which adjoins the church. Their reputation for feeding the hungry is well known and they were in no way deficient in their art this time. The company were regaled with a couple of songs during the lunch hour by Master Steven Sleighmaker, and the Hon. Peter White of Marquette, in his usual good-humored style, recited one of Dr. Drummond's French Canadian poems.

The Convention met for business at 1:30 o'clock. Reports were read, and the general routine business at such gatherings transacted. The Bishop's address showed that considerable good work has been accomplished during the year, especially in the building of new churches.

On Wednesday evening at 8 o'clock, full choral evensong was sung in the church. The large surpliced choir, followed by the clergy and Bishop in their vestments, proceeded round the church singing the processional hymn. The church was well filled with people, and the whole service from beginning to end was bright and hearty and very inspiring. Three addresses were given, the Ven. Archdeacon Lord of Sault Ste. Marie speaking on the subject of Missionary Expansion, and the Rev. H. J. Ellis and Mr. R. J. Stilwell dealing with the practical side of diocesan Missions. All these addresses were uplifting, and spirited, and all left the church feeling greatly benefited.

At 6:30 A. M., on Thursday, the Holy Eucharist was celebrated, the Rev. H. J. Spencer being celebrant, and the Rev. Chas. D. Atwell assisting. The Convention was brought to a close at 12:30 on Thursday, after votes of thanks had been passed to rector and ladies of Grace Church for their unbounded hospitality.

VERMONT.

(Rt. Rev. A. C. A. Hall, D.D., Bishop.)

THE annual Convention of the Diocese of Vermont met at Immanuel Church, Bellows Falls, on the 18th and 19th of June. The usual business of the Diocese was transacted, the customary reports read, and the usual officers elected. The Standing Committee, the Missionary Committee, and the Secretary and Treasurer of the Diocese remain the same as last year. The Rev. A. N. Lewis of Montpelier had been already elected by the Standing Committee to be one of their number upon the resignation of the Rev. T. B. Foster, removed to Kansas City, and their choice was accepted by the Convention in their fresh election of that body.

The Registrar, the Rev. E. N. Goddard, recommended the repeal of the canon providing for a Registrar, and the transfer of the documents in his keeping to the Secretary. This was not deemed expedient by the committee on canons, and their report was accepted; but the Registrar was directed to transfer his documents to the Bishop's library, where there is a fire-proof vault, and on Mr. Goddard's nomination, the Rev. Geo. B. Johnson, the Bishop's chaplain, residing with him, was elected Registrar. The Registrar was authorized to destroy, with the Bishop's approval, documents that seemed of no value. Some slight changes were made in the canon on the organization of missions, providing for the Bishop's approval

before the permanent organization of a mission, before being admitted to representation in the Convention, to submit evidence that it has been organized in accordance with the canons. This will make impossible the hasty organization of missions during a vacancy of the episcopate. For several years organized missions have had in the Convention the same representation as parishes.

The amendments to the Constitution proposed by the last General Convention were referred to a committee to report next year.

The following resolution was unanimously adopted on motion of the Rev. Dr. Bliss:

"*Resolved*, That in the mind of this Convention the proposed action of the House of Bishops in the matter of the consecration of three presbyters as Bishops of the Church of Mexico is fraught with great danger, and that this Convention expresses the hope that further action may be deferred until fuller consideration has been had of the whole subject.

"*Resolved*, That a copy of this resolution be sent to the Presiding Bishop and also furnished for publication in the Church press."

An important report was presented on the subject of Sunday Schools from a committee appointed at the last Convention, and resolutions were adopted recommending to the consideration of the clergy the Trinity system of instruction compiled by the Rev. C. M. Beckwith, and providing for the appointment of a committee to arrange both for an annual examination of Sunday Schools, and for the training of teachers.

The report of the missionary committee dealt principally with the question of apportionments upon parishes and the principles upon which they should be made; and showed the impossibility of laying down any principle that would not lead to gross unfairness. Our Vermont apportionment for diocesan Missions is the result of many years' experience of what the various parishes are able to give, not of an attempt to base the apportionment upon the number of communicants, or upon the parochial income. The Convention voted the same amount as last year, $3,500, and directed the missionary committee to make its apportionments for general Missions 65 per cent of those for diocesan Missions. This will no doubt be raised. It is noteworthy that many cures have this year made larger offerings for general than for diocesan Missions; and that the Diocese has given for general Missions over $1,600; more than double what was given last year.

THE BISHOP'S ADDRESS.

The Bishop in his address, besides dealing with the affairs of the Diocese, and with the question of the consecration of Bishops for Mexico, the latter having been printed last week in THE LIVING CHURCH, treated of the new apportionment system which has been adopted by the Board of Missions, and dealt in this connection with some of the causes of the smallness of our offerings for Missions. The following words have a bearing beyond the limits of Vermont:

"Among the many 'kinds of evils' which spring from this root [the love of money], along with parsimony in giving, I feel constrained to call attention to two as growing dangers: (1) There has been, I fear, in the last few years, a distinct lowering of Vermont's former high standards of political integrity. Recent elections in the State, it is commonly reported, have been influenced in no small degree by money. Gain rather than principle has been in many cases a controlling motive. (2) Closely connected with this is a laxity of conscience as to obligations to the State. Many who sternly censure bank robberies or business dishonesty, think lightly of defrauding the State by avoiding the payment of a full share of a citizen's contribution to the expenses of the community. The laws concerning taxation, like any other statutes, may be regarded as unreasonable. By all legitimate means let us seek to repeal or revise that which we disapprove. But while a law remains unaltered, it is the part of every loyal citizen, and of every Christian man, honestly to observe its enactments. Need I add that this obligation is enhanced when an evasion involves perjury? Let it be plainly understood that in tax-dodging it is no abstraction which is created: the State or community is our neighbor collectively, and our individual neighbors are wronged by an undue share of the public burden being thrown on them by any who refuse to bear their proper proportion."

MISCELLANEOUS.

The Vermont Convention has certain unusual features which deserve to be noted. By beginning early in the morning, at 8:30 A. M., it accomplishes its business speedily. The opening service is the Holy Communion only, at 9 o'clock, immediately after organization. There is no Convention sermon. This year, on the evening before the Convention, a striking and helpful sermon on the work of the Church in rural districts was preached by the Rev. Edward M. Parker of St. Paul's School, Concord, N. H. After the Convention a large proportion of the clergy remained during Thursday for a conference, and several important subjects were discussed.

EVERY CHRISTIAN SOUL has its past, its sacred memories known only to itself and to God. Like St. Paul, perhaps, it has at one time or another heard unspeakable things which it is not lawful for a man to utter. It has been close to God—possessed of His secrets—instinct with His life. It has had its own invisible friends, its own hopes and fears, its own horizons on earth and in heaven. These things, my brethren, are not transferable.—*Canon Liddon.*

"TAKE HEED HOW YE HEAR."

[*Continued from Page* 283.]

me, please, whence these various views are derived, which you tell me were taught by Jesus Christ?"

And then with one voice, Methodist, Baptist, Presbyterian, Universalist, Unitarian, Scientist, Seventh Day Adventist, and all, reply: "From the Bible."

It would have been possible to prolong this imaginary conversation indefinitely and to carry the reader through labyrinths of diverse beliefs claiming the authority of Jesus Christ, but we will spare him, for we only desire to illustrate three points bearing upon the much mooted question of Church Unity.

(1) To show clearly the exact point at which different bodies of Christians who accept the great doctrines of the Trinity and the Incarnation begin to diverge in their creeds.

(2) To show how utterly bewildering such divergence must be to an intelligent truthseeker.

(3) And to show how absurd it is to derive so many different and often contradictory beliefs from one source, and that source the Unchangeable Truth.

We have written this chapter in the hope that our readers may be moved to meditate upon the following propositions:

1. Why are so many denominations necessary to teach one religion?

2. Can two flat contradictions (for example, Infants must be baptized. Infants must not be baptized) proceed from the God of Truth?

3. Where so many intelligent and spiritually minded doctors differ, how can I, of my ordinary spiritual and mental qualifications, know to what and where my own allegiance belongs? We confess ourselves of the number who believe in creeds and strong convictions.

Our experience in religious work teaches us that there are no strong lives without strong beliefs. Men who think lazily or carelessly, live as they think, for thought is the source of all conduct.

We deplore the present apathy and indifference to belief; the lazy statement that one belief is as good as another; the idle use of words from which Satan has long since taken the reality; the juggling of conscience which enables men to belong outwardly to that which they inwardly disbelieve—all these indicate to us a weak, unreal, and nerveless religious life.

Make words stand for truth; creeds stand for convictions; denominations stand for realities; or let them all, words, creeds, denominations, pulpits, parsons, ecclesiastical fences, as well as every other thing that maketh a lie, be recognized as the fruit, not of God, but of him who is the father of lies.

When a man tells you that it makes no difference what he believes or to what Church he belongs, set him down as a spiritual vagabond and draw the only logical conclusion—If it makes no difference what I think, if it makes no difference what I speak, then it can make no difference what I do, for all deeds are the result of thoughts and words. Deed is the embodiment of thought, and false thought or idle thought or no thought at all, is the source from which inevitably flows false action or idle action or no action.

We have yet to find the man of strong religious life (religious in the sense of manifesting love to God and mercy to man) that has its well-spring in the haze of uncertainty, perplexity, or indolence. The great obstacle to religion to-day is not viciousness nor wickedness, but indifference and ignorance. Fog! Men have been forced into the haze of modern life by the maze of modern creeds.—*Gethsemane Parish Visitor.*

IN RETURN for the love which brought down the Son of Man from heaven, and which led Him to die for us on the cross, we cannot give Him holy lives, for we are not holy; we cannot give Him pure souls, for our souls are not pure; but this one thing we can give, and this is what He asks—hearts that shall never cease from this day forward, till we reach the grave, to strive to be more like Him, to root out from within us the sin that keeps us from Him. To such a battle I call you in His Name. And even if at the last day you shall not be able to show any other service, yet be sure that when thousands of His saints go forth to meet Him and to show His triumph, He will turn to embrace with arms of tenderness the poor penitent who has nothing to offer but a life spent in a never-ceasing struggle with himself, an unwearied battle with the faults that have taken possession of his soul.—*Archbishop Temple.*

IT CANNOT be that I was made so that my thirst should run to the river, and my curiosity to the book, and my friendship to my friend, and yet that my soul should hold back and hesitate when it is offered the chance to go to God.—*Phillips Brooks.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM.

THE FRIEND OF GOD PRAYS FOR OTHERS.

FOR THE SIXTH SUNDAY AFTER TRINITY.

Catechism: VII. and VIII. First two Commandments. Text: I. Tim. II. 1. Scripture: Gen. xviii. 16-33; xix. 27-29.

LOT, the man of sense, with his hundreds of followers, began by "pitching his tent toward Sodom," and ended by living in the city. The Lord gave him a merciful chance to return to his old life and his friendship with Abraham, when Abraham rescued him after he had been captured in war. With Melchizedek at that time they worshipped God together, but Lot returned again to Sodom and now even in his "household" there were not five righteous persons left. Instead of winning over the sinners, they were won to sin.

Abram and Sarai had in the meantime been learning to trust and obey God more and more perfectly. God had renewed His promise again and made it stronger and had changed their names to Abraham (father of a great multitude) and Sarah (princess) as a continual reminder that His promise was yet to be fulfilled in them.

The great lesson of to-day's story is (1) the duty and beauty of praying for others. With the younger classes, start by asking them about their daily prayers. Once again you have the opportunity to give *definite* help and instruction. In most Sunday Schools and probably therefore in your own class you will find some children who are not taught at home to pray. This is sad but it is true. You have an opportunity to-day to show the beauty of our hero's pleading for the sinful cities. And because the child heart is responsive, if you succeed in making them see that they ought to do the same, you may sow seed that will bear not only in their own lives but in their homes; for it is still very often true that "a little child shall lead them."

Tell the first part of the story, how three men came to Abraham as he was sitting in the tent door. He did not know they were God's messengers, and one of them proved to be "the angel of the Lord" who appears so often in the Old Testament stories, and who was probably God the Son, Himself. Verse 22 is explained by 19:1, which shows that of the three, the two angels went on to Sodom and the third, who was God the Son, remained with Abraham.

The first part of the story which comes in the lesson (vs. 16-19) relates how God showed His purpose to Abraham, because he was showing by the way he was ruling his family and servants (in contrast to Lot) that he was bringing them up so that God could fulfil His promises through them, without the interference of great and widespread sin and disobedience. God does often hide the thing He is to do, even from His friends; just as parents do not explain their actions to the children whom they nevertheless love. Yet those who do love God come to know and understand more of God's ways and purposes than do others, for "the secret of the Lord is with them that fear Him," and "all things work together for good to them that love God."

So (2) knowledge of God's purposes encourages us to pray. When God revealed to Abraham the peril of Sodom, he prayed for her people. God has revealed to us the danger to all disobedient men, both to warn them and that we may pray for them. Abraham prayed first for the righteous, but for the sinners also. He claimed salvation for the righteous and he hoped that enough righteous could be found in the city to save also the wicked. But the wicked had such strength that instead of there being any hope of Lot's turning them from their terrible sins, the danger was so great the other way that Lot and his two daughters had to be led out of the city by the angels. Like the flood, there was a terrible destruction, but it was in order to save and continue the human race. Abraham prayed for the sinful cities. He had already helped them and saved them from their human enemies (Chap. 14). He was interested in them because he had helped them. That prayer is a true prayer which is followed up by personal help when it can be given. Children who pray true prayers for their parents and brothers and friends cannot help but be kinder to them.

Most of those we pray for are not especially wicked, but we must not forget to pray as Abraham did (3) for the sinful.

We may learn something else, too, from Abraham's beautiful intercession, and that is (4) to pray boldly and earnestly, yet humbly. Though before God he is but "dust and ashes," yet six times does he plead, each time with stronger faith and a higher demand, as he learns more and more of God's goodness and mercy.

Abraham became bolder and more earnest from God's "communing with" him. We too feel that the best time and way to plead for others is when we meet Him in the trysting-place of His own appointment, in the sacrament of His own Body and Blood. There we see set forth the memorial of His great love for us and we should be made bold to ask anything which true Love can give.

(5) Abraham's prayer was answered (19:27-29), not as he expected, but in a better way. Lot was saved as he would not have been if he had been left in the city. As it was, he lost everything that he had gone there for. He was rich, with a good family, when he went there. He came out with only two daughters, who afterwards disgraced him by a terrible sin which was doubtless a direct result of their life in this wicked city.

Abraham's prayer for Lot saved him, as Moses' prayer saved the people who were being consumed by fire from the Lord (Num. 11:1, 2), and again from the pestilence (Num. 14:20). Moses' prayer saved Aaron (Deut. 9:20); and the Lord answered Samuel's prayer for the sinning people (I. Sam. 7:1-14). Blessings of a different kind have also come from prayer for others, as when Elisha prayed for spiritual vision for his servant (II. Kings 6:15).

Jesus prayed for His disciples collectively (John 17) as well as for St. Peter alone (Luke 22:32). He is now pleading for us in heaven (Heb. 7:25; I. St. John 2:19; Rom. 8:34). And the Holy Spirit also is praying for us that we may have that which we do not even know enough to ask for (Rom. 8:26).

See Concordance, under "pray," etc., for authority to pray much for others.

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

HE WOULD HAVE BROUGHT THE CHURCH WITH HIM.

To the Editor of The Living Church:

THAT the Church in Ohio is not drifting, but sailing a "well washed course" may be seen from the following incident:

The rector of a parish near Cleveland was suspected of "leaning toward Rome," and one of his parishioners attempted to unmask him. She had told others her fears and her plans and they came with her to see their rector put to the test.

"What would you have done," she asked, "when you came here from England, if you had not found our Church here? Would you have joined the Roman Catholics, or the dissenters?"

"Let me fully understand the question," said he. "If I had not found the Church here, which would I have joined—the Roman Catholics or some dissenting body. Is that your question?"

"Yes," said she, knowing that the crisis had come. "Which would you have joined?"

"Neither," said her rector. "In that case I should have started a mission of the Church of England."

S. W. Wilson.

THE CHURCH'S NAME.

To the Editor of The Living Church:

CAN there not be a closer bond of union between those who favor "American Catholic" as the true appellation of our branch of the Church, than mere agreement upon a name?

If we had some sort of organization we could further our object in a great many ways: by the general distribution of literature pertaining to the name of the Church; by the drawing up of memorials to be presented to the next General Convention; by endeavoring to have delegates to the General Convention instructed by their diocesan conventions to vote in favor of the name, etc.

We must not let this matter rest. Are there not hundreds, perhaps thousands, who might be drawn into the bosom of the

Church, were it not for those two words "Protestant Episcopal"? Shall we hide our light under a bushel?

If we love our Blessed Lord, if we love our Holy Mother the Church, if we desire the spread of the Catholic Faith, let us use our best efforts in endeavoring to have "Protestant Episcopal" removed from the title-page of the Prayer Book.

Sincerely yours,

Clarence M. Lindsay.

Brooklyn, N. Y., St. Alban's Day, 1902.

THE HISTORIC EPISCOPATE.

To the Editor of The Living Church:

IS THE Church at large awake to the grave dangers threatening her should the theories of Canon Henson be accepted, or partially accepted, by any considerable body of her clergy?

Surely what is at stake is not any mere opinion as to the powers of her Bishops (not whether a Bishop is but a magnified priest: or a priest a limited Bishop), but the very existence of the visible Body of the Church, as an organized and historic Society. If the Episcopate during past ages has not been the divinely appointed means of continuing and governing the organization of the Church, but has been merely an accidental form of government, produced by the interaction of human wills, then the Church has not been Providentially governed, neither has the Holy Ghost dwelt in her.

On the other hand, if during the past centuries the Church, as a whole, has been divinely guided, and the Holy Spirit has abided with her, teaching and leading her, can we think that that form of her government, Orders, and sacraments which has been practically universal, both in time and space, can be other than of Divine appointment?

Before the Church emerged from the era of persecution, we see her equipped with the same three-fold order of her major officers, of Bishops, Priests, and Deacons, possessing the same powers as now. Consecrating, ordaining, confirming, governing, were the functions of the Episcopate at the time of Constantine. Since then 1600 years have passed; but no further evolution of episcopal powers has taken place. Are we to believe that an evolution of the episcopal from the presbyterial functions took place during that cryptic 150 years from the death of St. John, on the strength of some two or three doubtful documents of the second century; nay, not on these documents themselves, but on some modern criticisms of them?

Were we so to believe, it would make theology and religion dependent on the learned labors of archæologists and antiquarians; not on a living Faith.

Surely we believe in the identity of the Episcopate with the Apostolate of the New Testament, because the Church has uniformly and continuously presented her Bishops to us as their legitimate successors, from the earliest ages to the present time. The Divine Word, the Creeds, the Sacraments, are received by us on precisely the same grounds, viz., the presentation by the Living Body of the Church. Yours faithfully,

911 Grove St., Oakland, Cal. Charles Seaforth.

APPORTIONMENT.

To the Editor of The Living Church:

OF YOUR clemency a few words.

When I was a boy there was a story current of a wonderful snake, that formed itself into a circle, placed its tail in its mouth, and then by slow degrees swallowed itself! I used to wonder what eventually became of the snake; and at our diocesan Convention the other day the old snake story came back to me.

The General Board of Missions gives us a few hundred dollars and requests those to be given back and much more as our "apportionment." I know that our Bishop gives his salary to keep open the missions in this "foreign" field, and that there are numbers of little churches closed, because isolated and with too few people to support them. Fond du Lac does not seem to know what to do under somewhat similar circumstances. Mississippi closes eight missions in one "fell swoop." Texas, which has suffered so awfully in losses of life and long time diocesan savings, finds this the last straw; and so it goes. I am tempted to inquire at this juncture, What becomes of the snake? Suppose the policy of the Board slowly carried out, all diocesan grants swallowed, and no mission work carried on except at the cost of the Diocese itself, which would mean the closing of many missions; and, further, that each Diocese paid its "apportionment"—who would get the money? No other than the Missionary Jurisdictions, foreign or domestic, which now receive in Bishop's salary and grants more than any Diocese perhaps ever had.

I thought in my ignorance that the General Board of Missions was to help the whole American Church, where help was needed, and not place a burden on the rural Dioceses or home "foreign" fields like Marquette and others, which "neither we nor our fathers were able to bear," be the will and the loyalty ever so great. It means death to some diocesan Bishops.

Wm. C. McCracken.

Ironwood, Mich., June 16, 1902.

BURIAL FROM PRIVATE HOUSES.

To the Editor of The Living Church:

SHOULD you grant space in the columns of The Living Church to what follows, the writer would be greatly indebted, for what he has written has been with the hope that either yourself or some of your readers would by their comment, furnish him assistance in the forming of his own judgment in the matter.

Some time ago there died just outside the boundary of his parish, a communicant of the Church for whom his friends desired the Prayer Book service. When the writer was approached all arrangements for the service had been made. They were: that it should be held Sunday afternoon at the house, six or seven miles in the country, and that the next morning the remains should be brought to the town where the writer resides and where his mission church is located, and placed on the train to be taken for burial in a cemetery some miles distant. In view of the fact that the body was to pass not more than half a block from the church, the writer insisted that the service be read before the altar on Monday morning, and thus meet the requirements of the rubric. Instead of this, however, the friends of the deceased sent to a neighboring city and procured the services of one of the rectors living there, who afterward stated to me in a letter that he would not hesitate to do so again, inasmuch as the rubric was mostly disregarded, and that burials from the house were the prevailing custom.

The writer's parish has therefore witnessed the spectacle of two ministers of the Church taking different ground in this really serious matter, the one ready to follow the custom mentioned, the other insisting that where, in case the home of the deceased is at a distance from the church, the way from the house to the cemetery either lies or without great inconvenience may be made to lie near to a church, the rubric should be carefully observed. My question is on this point: Which is right? To the mind of the writer there appear several weighty reasons why individual liberty in this matter should not be permitted, but rather that the wisdom of the Church as embodied in the rubric should be the guide.

It may be added that the liberty exercised in this instance illustrates what anomalies are likely to creep into such services. Among the hymns sung was one from what source derived is not known to the writer, entitled, "We'll never say Good Bye in Heaven." It is by no means intended to ridicule the hymn, but only to show to what extremes we may go, indeed are likely to go, when through a course of years we treat the rubrics with indifference. The hymn and the music surely did not suit the dignity of the Office. The one is doggerel, the other a jingle.

The writer begs to ask, whether it would be better, in the future, to act on the principle of his brother in the ministry, or to persevere in the face of such criticisms from the general public and some of his own people as has been his lot to receive?

Very truly,

(Rev.) Charles E. Oswald.

London, Ohio, June 12, 1902

[The intention of the Church undoubtedly is that the Burial Office shall be read at the church, and people ought to be instructed that it is their privilege as well as their duty to make use of the church building for such services. It does not follow, however, that the priest is bound to insist upon it absolutely; and, without expressing an opinion upon the specific case, we may say that in general it is wise for the priest merely to tender the use of the church building, counseling its use, but also being ready to officiate at the house if so desired.

If the house in question was within the territorial limits of your parish, the priest who officiated against your will was not only grossly discourteous, but also rendered himself liable to canonical discipline under Title I., Canon 18, § vi. [1] of the General Digest.—Editor L. C.]

VESTED FEMALE CHORISTERS.

To the Editor of The Living Church:

IN THE New York Letter of The Living Church of May 24th we read that the Rev. Lindsay Parker of St. Peter's Church, Brooklyn, in speaking of the order of Bishop Burgess regarding women in vested choirs, "is reported to have said":

"We have vested women in our choir. That is proof that I regard it as a most desirable custom. I am very proud of my choir and I am also proud of the fact that I had the honor to introduce the custom into America. Why should not women sing in the choir? And if they sing in the choir why should they not be well dressed? If any one can suggest a better habit than the surplice I will be glad to indorse it. I think it is a most beautiful custom and one that should be taken up even more widely than it is. Don't forget that the honor of introducing the custom belongs to me. Bishop Littlejohn used to compliment me very highly upon my choir. He approved of surpliced women most heartily. Oh, no; I like my choir too well to change it."

"Why should not women sing in the choir?" Who says anything against their *singing*? Not the Bishop, surely. Let Mr. Parker note closely, what the Bishop *does* object to. It is the wearing of vestments that belong to *men only*.

"And if they sing in the choir, why should they not be well dressed?" asks Mr. Parker. Well, if they do sing in the choir, *in the chancel*, it is in violation of Church order, and venerable custom; and as to their being "well dressed," they should indeed be,—and, *like women*.

"Don't forget that the honor of introducing the custom belongs to me."

And so the secret is out at last, and in spite of the many denials on the part of Episcopal clergymen, the custom really originated in our own Communion, and, moreover (and more's the pity), an Anglican priest actually boasts of it.

We had been told, and, in fact, had been ready to believe, that the custom was a child of the "Reformed Episcopal Church," but, however, as Mr. Parker seems jealous of the honor, in the name of all that's incongruous, let it abide with him.

And then he says: "Oh, no, I like my choir too well to change it." But let us ask, does Mr. Parker teach the Catechism to his Confirmation classes, and if so, does he omit the answer to "What is thy duty towards thy neighbor?" in which the child (or adult) is taught, "To submit myself to all governors, teachers, spiritual pastors and masters"?

If the Rev. Lindsay Parker of St. Peter's Church, Brooklyn, does not believe in the episcopal authority of his Right Reverend Father in God, the Bishop of Long Island, and expect to obey him in all matters of worship, let him remember that he, in so doing, fails to keep a promise that he made when he answered in the affirmative, at his ordination, "Will you reverently obey your Bishop, and other chief ministers, who, according to the canons of the Church may have the charge over you?"

Chicago, June 16. James D. Claghorn.

THE TERM "MOTHER OF GOD."

To the Editor of The Living Church:

AT THE time when The Living Church called in question the soundness of a statement quoted from a sermon of mine, I felt that it was my duty to make no reply, inasmuch as my name was at that time before the Standing Committees on the question of confirming, or declining to confirm, my election as a Missionary Bishop. But now I think it may be a relief to some minds to know that I hold, and have always held, every dogmatic decree and definition of every great Council.

As regards the point to which The Living Church took exception, I certainly said, and I now repeat, that "This Church does not hold that the Blessed Virgin is The Mother of God, according to the title bestowed on her in the fifth century."

My meaning will be plain, I think, when I remind my readers that, as The Living Church says, that expression is "not very happy English" for the dogmatic definition *Theotokos*, which was decreed by the Council of Chalcedon and affirmed by the Council of Ephesus. Not only so, the expression does not correctly translate the decree. And furthermore, the expression is utterly unknown to the Bible, the Catholic Symbols, the Book of Common Prayer, the Articles, or any other authorized standard of doctrine in this Church.

Nor is this all. The expression is contradicted by the Nicene Creed, the Athanasian Creed, the Proper Preface for Christmas Day, and Article Second. For if the Blessed Virgin be the Mother of God, then it is not true that our Lord was "Begotten of His Father before all worlds," and "took His human nature" only, from, or of, "the substance of His Mother." And still further, in that case, the contention of the Arians was right, and "there was a time when He was not." For these reasons I think it is clear that this Church does not accept the title which was mistakenly bestowed upon the Blessed Virgin in the fifth century, not by a General Council, but by a popular mis-translation of the true word, *Theotokos*, a mistake which the Church has clearly rejected, and which offends every Catholic instinct.

Pearson, in his *Exposition of the Creed*, says that while the word *Theotokos* may be extended to mean Mother of God, yet that the ancient Greeks did not so name the Blessed Virgin, but that certain of the Latins translated the word *Theotokos*, *"Mater Dei,"* and that then some of the Greeks translated those words back into Greek, in the form, *Meter Theou*, or "Mother of God."

Very respectfully yours,

Jas. H. Van Buren.

THE TITLE OF ARCHDEACON.

To the Editor of The Living Church:

AT THE recent diocesan Council of the Diocese of Minnesota I understand that it was moved and carried that the "Title of *Archdeacon* be expunged from the canons."

I am more than surprised at this display of ultra-conservatism on the part of the Churchly and heretofore progressive Diocese of Minnesota. As far as the mere title itself is concerned, its rejection by a Council would mean nothing harmful, provided that the same Council rejecting it had put *another* appropriate title in its place! At present we have no title that can be applied to one performing Archidiaconal duties but that of *"Archdeacon."* The title of *"Diocesan Missionary"* or *"General Missionary"* is exceedingly offensive to Church people and other Christians in the smaller towns visited by a missionary priest. While I myself care nothing whatever for titles (though possessing several unknown to my brethren), still I should never dare to go into either a Church or sectarian community announcing myself as a "Missionary." It would at once repel sensitive people already in the enjoyment of Christian privileges of one kind or another.

I myself am a convert to the views that I am here expressing, not because I care personally for the expressive title of "Archdeacon," but because it is the only term that we now possess to express the office filled by him who may bear it, and also because of the offence given people, in towns visited, by the announcement that "The *missionary* is coming!"

I feel that this backward step of the Diocese, to which Bishop Edsall has recently been called, did not originate with the Bishop, and while he of course would not think of bringing personal ideas to bear upon the question at issue, as against the policy of the whole Diocese, still he cannot fail, I think, to see in his Council's recent action the rise and partial triumph of that unpractical conservatism that is sure to retard the present good missionary work in his Diocese, if carried to its logical outcome. While other and larger Dioceses (larger in communicants), experienced and older, are fast erecting "Archdeaconries," as a practical and efficient means of Church extension, whereby, moreover, the diocesan work is subdivided and made more effective and easier for the Bishop, *Minnesota* is suddenly casting in her lot with ultra-conservatism by abolishing what others are finding successful. So it is a bad sign that the Council should thus have acted as it did without adopting such a title in place of "Archdeacon" as would have prevented the otherwise almost necessary use of the universally offensive title of *"Missionary."*

I do not know what position Archdeacon Haupt himself occupies in this matter, but I can assure him that as rector and priest of the parish of Wells (God bless it!) I welcomed him and permitted him to *preach, call,* and *get subscriptions,* simply and solely because of his high office and title of Archdeacon! He came as the Bishop's personal representative and was so treated by me and my people. Never, never, would we have welcomed the same priest to that Churchly parish had he come as a *"Missionary"!* In other words, as a practical and Churchly means to practical ends, I appeal to the Diocese of Minnesota to *think twice* before undoing the good already begun, by canonically rejecting an office and title that some future Minnesota Council must surely *re-establish*—that of *"Archdeacon."*

Portland, Ore. A. Kingsley Glover.

ROBBING A PRETTY STORY OF ITS ACCESSORIES.

To the Editor of The Living Church:

WE NOTICE your usually exact and well-written news columns have recently strayed into the domain of newspaper apocrypha with regard to our venerable parish of old St. John's, N. L. They add a little to the current report about our *"fairy godmother,"* who in the process of reportorial evolution has been made to send a "colored coachman in tweeds, gray leggings, and a square felt hat with sundry bundles of new banknotes to help us in our financial straits." The manner in which this angel-messenger has eluded identification in the face of our possible detective expedients, certainly makes us wonder, even in this era of journalistic triumphs. But the details are pure romances. St. John's has not been in financial straits lately, though we are quite poor, considering the work we attempt. We have been building a new parish house and also we set out to double our endowment fund, which increase is sadly needed. We have succeeded in both through the kindness of many godly friends, one of whom is an unknown lady, whose evident modesty shrinks from the usual publication of such benefactions. We wish we knew and could acknowledge our extreme gratitude for such a lovely, devoted, Christ-like sympathy in our struggles for the Master, but we have made no sign of effort to penetrate the sacred retirement of our helpful friend, who has certainly been an "angel unawares."

Philadelphia, June 20, 1902

Yours faithfully,
OSCAR S. MICHAEL,
Rector Old St. John's, N. L.

WANTED: A MODERATE MATHEMATICIAN.

BY F. N. WESTCOTT.

THE trustees of the Spoonville Academy sat in solemn conclave, assembled for the election of a Professor of Mathematics. Evans, the shoemaker, with an expression of virtuous resolve on his countenance, opened the discussion of candidates by ventilating his views thus:

"What this Academy needs," he said, "is a *moderate* mathematician, who is not given to extremes; a man we can all feel is perfectly *safe*."

Then a little shy man, in a dark corner, mildly inquired what Evans meant by a "moderate mathematician"; to which Evans replied:

"I mean a man of moderate mathematical views. It is all well enough to teach the multiplication-table up to say, eight times one are eight; but to teach that twelve times one are twelve, is going quite too far for me, because the middle path is always the safest."

The little shy man in the corner blurted out that he didn't see why if the multiplication-table was true up to eight times one are eight, it wasn't all true, clear through; and truth was safe enough for him, and he didn't believe that there was any such thing as a "moderate" mathematician. But, of course, this was a most unfortunate remark for the shy man, as it instantly brought him under suspicion of being an extreme man himself, who perhaps secretly went so far as to believe that twelve times twelve were a hundred and forty-four.

Then Evans remarked sternly that he for one didn't want a man who was liable to teach dangerous notions to the children about X and Y and signs and symbols. They didn't have any signs and symbols when he was a boy, and "he didn't have no use for any such innovations."

Then Perkins, the butcher, got up, and with a bland smile remarked that what the Academy really needed was not so much a *moderate* mathematician, as a *broad* mathematician. He didn't care if a man did teach that twelve times one are twelve, provided he was willing to agree that twelve times one were quite as liable to be twenty-six, or seven and three-quarters. He believed in free-thought himself; and he always felt that the multiplication-table interfered with his liberty; "it tied a man down so to definite assertions, unless you took it metaphorically, as you ought."

The shy man in the corner retorted that that was just what the multiplication-table was for, to keep men from contradicting themselves and making blunders; but Perkins smiled at the shy man in a patronizing, pitying, kindly way; and the shy man collapsed.

Then Watson, the baker, stood up, and said that he believed what the Academy needed was an up-to-date scholar, who was familiar with the latest methods. As for himself, the more he studied the multiplication-table, the more evident it was to him that the old view of it wouldn't hold water any longer; as the man who wrote that eight times one are eight, couldn't possibly be the same man who wrote twelve times one are twelve, because when you wrote eight and twelve side by side on the blackboard, they weren't a bit alike, as anybody could see with half an eye.

To this the shy man replied that his wife made both pen-wipers and Dutch cheese; and the pen-wipers weren't a bit like the cheese; but the shy man was lacking in critical acumen, and nobody paid any attention to what he said.

Then Lamson, the candlestick maker, got up, and remarked that he wasn't sure that they needed anyone to teach the multiplication table, as it was quite behind the times, and needed revision, and he had outgrown it. It was well enough for the dark ages, but the twentieth century demanded something different, and it ought to have it; a sort of multiplication-table of the future, so to speak. Then the shy man, who seemed to be very loquacious, replied that if the table was ever true, it was true always, for truth does not change, and we cannot alter axioms, nor remodel the laws of computation; but the shy man was nothing but a mediæval dogmatist, and so the others hooted him down.

Now Dobson, the plumber, being the treasurer of the Academy, when he wasn't making wiped joints, spent his time trying to straighten out the hopelessly muddled accounts of the school finances; so he said:

"I don't care a hang what the professor teaches, so long as he is young and good-looking, and a hustler, and makes everybody like him, and fills up the school. We must have a drawin' card to help pay expenses, and no old feller who has passed the dead-line, need apply."

The shy man suggested that the new teacher was engaged to teach the old multiplication-table; and that if he taught something else, in place of it, he violated his contract, and that wasn't honest. But the butcher, the baker, the candlestick-maker, and the plumber, rose in a body and jumped on the shy man, and told him to keep still or clear out.

At last, after much heated discussion, the trustees elected a man who was "moderate," "safe," "broad," "up-to-date," and a "drawing card"; for he hadn't any convictions of his own, and he didn't know a thing about the multiplication-table; but he could stand on his head, and take a live rabbit out of a silk hat, and catch silver dollars in the air; so the Academy boomed, and everybody was pleased and happy, except the shy man.

You see, the shy man couldn't understand why a man who was employed and paid for teaching mathematics, should turn prestidigitator, and do stunts; and so the rest said that the shy man was a pessimist; but it really didn't matter, as the shy man was only a very little man after all.

A THOUGHT ON CHURCH UNITY.

I.

I saw a waving field of grain, like gold;
I saw the sheaves upon the threshing floor;
And when the flails had ceased, the bin enfold
Those myriad kernels in a golden store.

II.

I saw the vines upon a sun-kissed slope,
All drooping with their purple clustered load;
I saw the wine-press; saw the crushed grapes ope
And merge their heart's-blood in the wine that flowed.

III.

These things I saw and thought on Holy Church
By heresies assailed, by schisms rent;
Thought how her sons, in pride, so often search
A quarrel with her truth; her strength thus spent.

IV.

And, thinking, prayed that as these grains do make
One loaf, dear Lord, these grapes yield up one wine,
So might thy children who thy creatures take,
In unity be blessed; in glory Thine.

Nashotah House. ROBERT N. H. SPENCER.

MICHAEL FARADAY, who had the intellect of twenty men in one, was asked in his dying hours, "What are your present speculations?" "Speculations?" said he. "I have no speculations. I am not pillowing my dying head upon guess-work. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Literary

Religious.

Religious Systems of the World. A Contribution to the Study of Comparative Religion. New York: E. P. Dutton & Co. Price, $2.50 net.

This volume contains some sixty addresses delivered at "South Place Institute" London, during 1888-89 and 1891. It forms a more or less satisfactory cyclopedia of Comparative Religion. Some endeavor has been made to secure as spokesmen of the various systems, persons who are in sympathy with them. In the case of the Church of England the selection has been somewhat unfortunate. Some of the papers do not content themselves with an exposition of the systems they have taken in hand, but pursue the method of drawing comparisons with Christianity to the disparagement of the latter. A quotation at the opening of the volume indicates the purpose it is expected to serve. Here we are told that: "A new Catholicity has dawned upon the world. All religions are now recognized as essentially divine. They represent the different angles at which man looks at God." This is the "new tolerance" which "recognizes as Divine all creeds which have enabled men to overcome their bestial appetites with visions of things spiritual and eternal." This narrowing of the scope of religion to a method of subduing the appetites is notable. The Christian religion has certainly set before men much more than that. It has not contented itself with merely negative achievement, but inspires the hope of positive attainment in satisfaction of the profoundest aspirations of the human soul. The "new Catholicity" here defined is not a religion, but an attitude of mind. It is asserted that it will not conduce to indifference, but it is hard to conceive how it can result otherwise. The writers of the various papers, however, are not responsible for this view of things, and the volume will be found useful as a compendium of religious systems, pagan and Christian, which have been notable in the world's history.

W. J. G.

An Introduction to the Thessalonian Epistles. By E. H. Askwith, B.D., Chaplain of Trinity College, Cambridge. London and New York: The Macmillan Co.

In the first four chapters of this volume the usual ground covered by an Introduction is gone over with much thoroughness and with an independence based upon first hand scholarship. The subjects considered are, "The Church of the Thessalonians," "The Genuineness of the Thessalonian Epistles," "Objections to the Genuineness of the First Epistle Considered," and "The Genuineness of the Second Epistle." The fifth chapter takes up the important "Eschatological Section of II. Thessalonians ii." It is to this chapter that a student of these Epistles will turn with most interest. Mr. Askwith explains the section in question, point by point, of movements already in operation or events impending in the Apostles' own time. There is space only for a brief abstract of the author's view, without considering his refutation of other interpretations. In presenting this we shall make no attempt to use the language of the book itself.

The question is, when will the Day of the Lord come? The Thessalonians are apprehensive that it is already at hand. The great rebellion of the Jews must first take place. This is the "falling away" of verse 2, interpreted in a political sense. Also there is to be an extreme development of the blasphemous worship of the Emperor. This cult was already established, as the Jews, through their experience under Caligula, had reason to know. But at present there was a force which kept it under restraint, namely, the Emperor Claudius, whose conciliatory policy in this respect is well known. But when he is removed another emperor will arise who will bring to a head this terrible arrogance against the Most High, and it will become a badge of loyalty within the empire. There is abundant evidence of the signs and portents, "lying wonders," in furtherance of this cult. The power destined to come into conflict with it is the Catholic Church, and here is manifested the *"Parousia"* of the Lord. In spite of the endeavor from Nero onward to exterminate this divine force, the progress of the Church in its triumphant march, "terrible as an army with banners," and its deadening effect upon paganism, during the latter part of the first century, were nothing short of marvelous. The angels of the Lord, as Christ had said, were gathering the elect from every quarter of the world, the tribes of the earth were mourning the downfall of their deities, and the sign of the Son of Man was advancing as on the clouds of heaven. The power of the "Lawless one"was withering with the breath of His mouth. It needs no more than the famous letter of Pliny to show how far the power of Christ's Kingdom had gone before the time of Trojan. Doubtless other conflicts with the world-power were in store and will recur until the end of all things, to be met in each case by a further *Parousia* of Christ; but our author has made a good case for the movements of the first century as supplying the primary interpretation of this vexed passage. We trust that this Introduction will, ere long, be followed by the commentary which he indicates that he has in hand.

W. J. G.

Broader Bible Study: The Pentateuch. By Rev. Alexander Patterson. Philadelphia: Geo. W. Jacobs & Co.

The title of this book need alarm no one. There is no trace in it of rationalism or of the prevailing "breadth" of theology. To the author, "Higher Criticism" of every variety is as if it had never been, nor does he show a consciousness of any phase of the modern discussions, orthodox or unorthodox, upon the subject of inspiration. Apparently he rests in the tenet of verbal inspiration as if it were unquestioned and unquestionable. The common statement that the Scriptures were not written to teach science does not appeal to him. On the contrary, the first chapter of Genesis agrees with geology. Job anticipates the discoveries of astronomy in modern days. The latest conclusions of the science of meteorology are taught in Ecclesiastes. In anatomy, and in fact "all other points which the Bible touches," it is "exact" where the statements seem to be in conflict with fact it is because we do not understand either the reference or the fact. It is evident from these examples that no one need fear that his orthodoxy will be affected by the study of this book. Unfortunately it will fail to meet the needs of many whose doubts and difficulties cannt be met by bare assertion.

W. J. G.

Eadie's Biblical Cyclopaedia. A Dictionary of Eastern Antiquities, Geography, etc. Illustrative of the Old and New Testament. New Edition, Thoroughly Revised. From the Original Text of John Eadie, D.D., LL.D. With Numerous Plates, Maps, etc., Specially prepared for this edition. London: Chas. Griffin & Co. Philadelphia: J. B. Lippincott & Co.

We are glad to see Dr. Eadie's popular work brought up to date—the more so that its conservative attitude on critical speculations remains unchanged. We hope that it will enjoy renewed popularity and an extended lease of life.

Prof. Sayce contributes the Preface, as well as a series of new articles in Archæology, and says that "Those who want the speculations of the so-called 'Higher Criticism' must go elsewhere. The discoveries of oriental and classical archæology have not been favorable to its historical scepticism," etc. Yet, although the work is addressed to "the plain man," we imagine that many of its readers would like to have a little less curt treatment of critical hypotheses than is found in some articles. We believe that the work would have been improved even for plain men, if the arguments of advanced critics had been clearly summarized, and reasons had then been given calculated to show their insufficiency to overthrow immemorial tradition. But we are thankful for what is given us.

New Testament Archæology is brought up to date by Prof. W. M. Ramsay of Aberdeen. Canon Tristram has revised the articles in Botany, Natural History, etc. The Rev. Henry A. Redpath has contributed articles on the Septuagint and the Apocrypha. The Rev. Vernon Bartlett and Theophilus G. Pinches have also contributed. The work is contained in a single volume and is well printed.

F. J. H.

Biblical and Semitic Studies. Critical and Historical Essays by the Members of the Semitic and Biblical Faculty of Yale University. New York: Chas. Scribner's Sons. London: Edward Arnold, 1901.

This portly octavo forms one of the Yale Bi-centennial Publications, and exhibits a mass of profound and exact learning. But the point of view is largely rationalistic and alien to our own principles.

Dr. Edward L. Curtis contributes the first essay on "The Tribes of Israel." He regards the genealogies of Israel as attempts to account for race affinities, rather than as based upon trustworthy traditions of fact.

Dr. Chas. F. Kent and Dr. F. K. Sanders jointly write on "The Growth of the Israelitish Law," which they treat as having had a multitude of sources, scattered all along the history of Israel. Moses' share in legislation is reduced to small dimensions.

Dr. F. C. Porter gives a study of "the Jewish Doctrine of Sin," discussing profoundly the Yecer Hara, or impulse to evil, as regarded in various Hebrew schools and writings.

Dr. W. J. Moulton treats of "the Significance of the Transfiguration," coming to a somewhat inconsequential conclusion. But we are glad to see that he acknowledges its real place in history.

Dr. Bejamin W. Bacon discusses "Stephen's Speech," which he thinks to be somewhat out of gear with its setting in the Acts, and to be far beyond St. Paul's doctrinal standpoint. He discerns Alexandrian affinities apparently.

The volume includes a translation from the Arabic by Dr. C. C. Lorrey of Ibu Abd El-Hakem's "Mohammedan Conquest of Egypt and North Africa in the years 643 to 705 A. D."

F. J. H.

The Roots of Christian Teaching as Found in the Old Testament. By Geo. A. Barton, A. M., Ph.D., Associate Professor of Biblical Literature, etc., in Bryn Mawr College. Philadelphia: The John C. Winston Co., 1902.

The author of this pleasantly written book believes in the principle of mystical interpretation. He says: "Just as the biologist beholds in the skeleton of a fish of the far-off Devonian age the type of a man, because it is the antecedent of a human skeleton, so the student of Scripture may find in Hebrew and Semitic institutions real types of Christian truth." His aim is devotional, and he seeks to set out in brief chapters the Christian teaching of the Old Testament on leading topics.

We sympathize most heartily with such a purpose, but must

dissent from the writer's point of view, which is in line with advanced criticism and is rationalistic. The book is not suited for Church people. F. J. H.

Religions of Bible Lands. By D. S. Margoliouth, M.A., Laudian Professor of Arabic, Oxford. New York: A. C. Armstrong & Son. Price, 60 cts.

There is at present issuing from the press almost a deluge of manuals, covering every department of science and scholarship. Fortunately they are in large measure the work of experts, and fulfil a useful mission in giving the beginner in each branch of study, information which he will not have to unlearn as soon as he enters upon more exhaustive researches. These books also serve the purpose of the general reader who desires a general knowledge of the facts, but has no intention of taking up any special line of investigation. He is satisfied to know what the present position is of a certain branch of knowledge, the facts as known, and the conclusions of the learned. This little treatise of Professor Margoliouth affords precisely this kind of information for those who wish for an intelligible account in brief of the ancient religions of the Semites, outside the Chosen People; of the Egyptians; and of the Persians. An index would much increase the usefulness of the book.

The Temple Bible. The Fourth Book of Moses, called Numbers. Edited by G. Buchanan Gray, M.A. Philadelphia: J. B. Lippincott Co. Price, 60 cts.

This volume of the *Temple Bible*, like others, is very handsome and has an attractive appearance. The introduction is an attempt to overthrow the traditional view of the Mosaic authorship, and contradicts in many places the plain words of Holy Scripture. It speaks of "the great and enduring service of Bishop Colenso to bring the Numbers to the test of reality and thus to show that those parts of the Pentateuch which contain or pre-suppose them are completely unhistorical—the work of a writer who lacked all knowledge or sense of the actual conditions of the life and times of which he wrote."

Of course Christians of the old-fashioned stripe would find this disagreeable reading. It is a comforting thought that the rank and file of religious people are satisfied with God's Word as it has been received for centuries, and that all this destructive criticism goes unread and unheeded by the majority of pious people.

The Temple Bible. The Earlier Pauline Epistles, Corinthians, Galatians, and Thessalonians. Edited by Vernon Bartlet, M.A. Philadelphia: J. B. Lippincott Co. Price, 60 cts.

This volume of the *Temple Bible* is more conservative than those of the Old Testament series. Its introductions are short but they cover the important points of these early epistles of St. Paul. The editor favors the South Galatian theory; and the Epistle to the Galatians is by him considered earlier than the Thessalonians. He thinks its date to be 49 or 50.

Our Attitude Towards English Roman Catholics and the Papal Court. By Arthur Galton. New York: E. P. Dutton & Co. Price, $1.00 net.

Mr. Galton writes as "one who has known English Romanism from within; who accepted the papal claims in his youth, but who was compelled to reject them by fuller and more accurate information." He says: "I admire and honor individual English Romanists: I abhor that foreign and mundane organization which, as I think, deceives them by religious pretexts and professions."

His method is historical. He gives a rapid account of the rise of the papal system, and a more ample one of its relations with the English nation. We sympathize with the writer's conclusions, but cannot commend the accuracy of his statements, especially of his history of the rise of the papal system and of its earlier relations with England. He writes with too much animus to be sufficiently guarded in the presentation of details. A number of his incidental allusions are erroneous. This reduces the value of his book to a degree.

The Rise of Religious Liberty in America. A History. By Sanford H. Cobb. New York: The Macmillan Co. Price, $4.00 net.

This treatise is a very full examination of the history of each of the colonies in America, and is of great historical value. Whatever may be our opinion as to Church and State, it is interesting to see how the old world ideas were gradually superseded in America by the theory that Church and State should be absolutely separate.

The author has a vast amount of historical matter in his book, and it is not surprising that he is not always accurate. For instance this statement on page 480 is hardly exact: "For three years Seabury, White, and Provoost waited in England till the Bishops of the English Church could recover magnanimity enough to ordain them. Finally Seabury's patience was exhausted, and he obtained ordination at the hands of the non-juring Bishop of Aberdeen. This was something of an object-lesson, and the Archbishop of Canterbury, seeing that the American brethren could not be excluded from ordination, at last consented with an ill grace to consecrate White and Provoost."

The Story of Westminster Abbey. Being some Account of that Ancient Foundation, its Builders, and those who Sleep therein. By Violet Brooke-Hunt. New York: E. P. Dutton & Co. Price, $2.00.

Although this book contains nothing new about the Abbey, yet it is pleasant reading, and will find a place for itself on the shelves of those who delight in reading English history. The latter part of the volume contains good biographical sketches of some of the great men who are buried in the Abbey. The illustrations, taken from photographs, are very clear and good.

The book as a whole is attractive, and would be a good present for older children to stimulate their interest in English history.

The Life of John William Walshe, F.S.A. Edited, with an Introduction, by Montgomery Carmichael. New York: E. P. Dutton & Co. Price, $2.00.

John William Walshe was the son of a merchant of Manchester, in England, who intended that his son should succeed to his business. But the boy had no taste for trade, so he ran away from home, and entered the family of Lord Frederick Markham, an English Roman Catholic living in Lucca, Italy, and became his secretary. He there made his submission to the Roman Church, and married Lord Frederick's daughter, who died soon after, leaving twin sons.

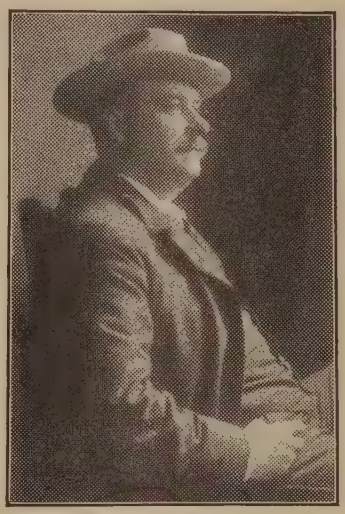
Mr. Walshe was deeply interested in St. Francis of Assisi, and after his father-in-law's death he removed to Assisi, where he spent the remainder of his life in pious devotion, writing books about St. Francis. One of his sons became a Jesuit and died young. The other intends to publish his father's books. His library is said to be extremely rich in Franciscan literature.

The book is extremely interesting, and is remarkably well written.

Fiction.

Hohenzollern. By Cyrus Townsend Brady. New York: The Century Co. Price, $1.25.

Mr. Brady has written a ruddy romance of the eleventh century in this his latest offering. Guile, and treachery, and love, these three, rush hand almost in hand through the three hundred odd pages of the book. Large stakes are the prize in the Lady Matilda. Warriors of high renown play and fight for the honor of the heroine. None less than the great Frederick of Germany and the great duke of Saxony contend by strategy, by force of arms, for the possession of Matilda; while Conrad of Hohenzollern, the forebear of all that name now living, wins the lady by the great name of love alone.



REV. C. T. BRADY.
[By courtesy of The Century Co.]

Bylow Hill. By George W. Cable. With illustrations by F. C. Yohn. New York: Charles Scribner's Sons. Price, $1.50.

As an essay on jealousy, with its clammy, monstrous possibilities, Mr. Cable has done a meritorious thing in this history of a neighborhood. The picture is striking, complete, fascinating, but altogether unlovely. The reader follows the trail of the Rev. Arthur Winslow with all the indignation of outraged justice pursuing crime, for such jealousy is either criminal or insane. If the one, there should be swift punishment; if insane, no less hurried and safe confinement should follow. While one must admire the art of the author in this story, one cannot enjoy the company of such morbidness.

A Maid of Bar Harbor. By Henrietta G. Rowe. Illustrated from Drawings by Ellen Wetherald Ahrens. Boston: Little, Brown & Co. Price, $1.50.

Just the sort of book to take away to read during the summer vacation. Sweet, pure, and full of the love of nature, it is a pleasure to read it. The binding also is dainty and attractive—pale green buckram with a spray of apple blossoms in natural colors, and the title in clear gilt letters, on the front cover.

Comfort Hadlock, the unwelcome daughter of Squire Hadlock, grows to be a real comfort to her friends and much more of a woman than could be expected from her environment. There are two pleasant love stories and some good character work in the novel.

AS WE follow our Lord's example, so, too, there must be present to us, if we are abiding in Him, the one aim that runs through all His following—the one desire to please Him, to please Him with all our strength.—*Frederick Temple.*

A PEACEFUL INVASION.

THE SOUTHERN EDUCATIONAL CONFERENCE AT ATHENS, GA.

BY FLORIDA C. ORR.

COMING? Coming to Athens, the Southern Educational Conference, with such men as Hamilton Wright Mabie, Albert Shaw, Walter Page, Dr. S. D. McConnell, Felix Adler, Prof. L. H. Baily, and a host of other distinguished people who live across the Mason-Dixon Line?

"Isn't it glorious?" I asked Grandma.

"Glorious? Not a *bit* of it," said Grandma emphatically. "They are Yankees, and the likes of them have been here before. We didn't find it 'glorious' *then.*"

"Oh, but Grandma," I argued, "this is *different.* These men have our very best welfare at heart, and I am sure they will do us a world of good."

"They have the same old principles they brought on that other trip," said Grandma obstinately, "and those principles are utterly opposed to ours."

"But, Grandma, these men are educators with brains and largest philanthropy. They will shed light on our dark places —."

Grandma interrupted me here:

"Yes, they delight in dark things, especially *dark skins,* and they are utterly in the dark as to what is good for them."

"Now, Grandma," I exclaimed, "these men are not coming to try and make dark skins white or red or blue. Their purpose is to help the South to educate the illiterate of whatever color."

Grandma sniffed, and I could see she wasn't convinced. If there was ever an unreconstructed rebel, Grandma is that person, and this has always been considered by her family and friends her most charming characteristic.

"At any rate, Grandma," I said, "the fact remains that these men are coming and we've got to put them somewhere. Did you know that everybody in town had volunteered to take as many guests as possible? Did you also know that the citizens are going to give our guests nice luncheons the days they are here, at a place convenient to their assembly hall, in order that they may not lose their valuable time in racing all over the town to the tune of dinner bells rung at various hours? Oh, won't it be fun to decorate the tables and serve them! Imagine asking the author of *A Forest of Arden* to have another sandwich, when right then you want to shake his hand and with tears in your eyes thank him for that precious book!"

"Oh, is Mr. Mabie coming?" delightedly exclaimed Grandma; for the *Forest of Arden* is one of her favorite books. "I must certainly make an effort to hear him, if he speaks."

"You must not only make an effort, but you must hear all these men speak, dear Grandma," I said, "for I am going to take you to every one of the meetings."

"I'd like to know a little more about this thing before I promise that," replied Grandma.

I picked up a recent copy of the Atlanta *Constitution* and read to her:

"HOW THE MOVEMENT STARTED.

"The Southern Educational Board was evolved from a gathering of educators which assembled annually at Capon Springs, Va., for mutual discussion of educational problems. . . . The investigations made by this conference are rigid. When these men get through with a question, it has been sifted to the bottom and all possible information has been gathered. The actual investigation is made for the most part by the Southern members of the Board, who are necessarily in closer touch than the Northern members with the actual condition of affairs in this section."

"Now, after hearing all that, I know you will go, won't you Grandma?"

* * * * * * *

Grandma was greatly impressed when she first saw The Southern Educational Conference assembled.

"Grandma," I said, "this assembly is composed of Southern men as well as Northerners. I wonder if you could tell which is which by just looking at them?"

"Of course," said Grandma, and she pointed to an imposing-looking man on the left of the stage. "Anybody could tell *he* was a Northern man."

I laughed.

"But he isn't," I said, "that is our very own Hoke Smith, once Secretary of the Interior in Grover Cleveland's day."

"I'll try again;" and setting her spectacles more firmly on her nose, she said, pointing to William H. Baldwin, "There is a typical Southern man. See how easy and comfortable he is in his clothes. He must be one of our large planters from the far South."

My mirth threatened to get the better of me as I explained to the dear old lady that her "typical Southerner" was a native of Boston and President of the Long Island Railroad Co.!

Grandma shook her head in a puzzled way, and folded her hands with a resigned sigh.

"Too much for you, Grandma," I laughingly whispered. "You can't tell 'tother from which,' can you?"

The great audience was just then called to order by the President of the Conference, and the address of welcome delivered by the Hon. Clark Howell of Georgia, who said, among many thoughtful and well-chosen things, these significant words:

"In this day of trusts and combines, let the work of this Conference be to improve the opportunity to organize the biggest and most comprehensive trust yet attempted—an educational trust, in which every child will be a stockholder, and every human head will be a share of stock. When you do this, you will have inaugurated a movement beside which will be insignificent the combines which have cornered both the land and the ocean, and which levy tribute on every morsel of food which enters the mouths of the hungry."

Mr. Howell was followed with a speech from Mr. Robert Ogden, the President, in which the purposes of the Conference were fully set forth. Mr. Ogden is one of the busiest of New York's philanthropic citizens, and the most unique and delightful presiding officer it was ever my good fortune to see. I followed him closely at the various meetings of the Conference, and he always said exactly the right thing, enlivened by the most delightful wit, weighted with the keenest of practical judgment, and sweetened by a kindness of heart and purity of character that made his audience love the white-haired gentleman for his own sake. Grandma was delighted with him, and said Mr. Ogden might have the misfortune to be born across the "Line," but that he certainly possessed a Southern heart!

* * * * * * *

The next morning Grandma was up bright and early, which is decidedly contrary to her custom. She came out with her flower scissors.

"What are you going to do this early in the morning?" I inquired.

"I am going to cut all the purple iris and send them to Denmark Hall to help decorate the luncheon tables for the guests of the city," she said.

"Dear me," I thought, "Grandma is coming 'round at a rapid rate"; for I knew that the purple iris bed was her pride and delight.

Later we went to the University chapel and heard "America" sung by everybody present. It was inspiring to hear Northerner and Southerner sing this song, the common property of our great country.

After the song there were speeches from Governor Aycock of North Carolina, Hon. Hoke Smith, Hon. St. George Tucker, Dr. C. D. McIver, Dr. Edwin Alderman of Tulane University, Dr. Frissell, President of Hampton Institute, and others.

Perhaps the most significant thing in any of these speeches was the remark of Hon. Hoke Smith. Comparing Georgia and Massachusetts, he said that while one State had much less population, she had 200,000 more children. Massachusetts has to erect only one school for races, and Georgia has to have separate schools for the races. "This question," he said, "is not one to be discussed. It is settled, and back of it the people of the South will lay down their lives."

Grandma vigorously applauded this statement. But she was very much upset when Mr. Mabie, in the course of his polished literary address on "Coöperation in Educational Effort," said that the heroes of the Confederacy belonged as much to the North as to the South, and he would like to see the day when monuments to Southern heroes would be erected in the North.

"Now," said Grandma, shaking her head as she does when anything displeases her very much, "that is what I call pure gush. If he has a monument to Jefferson Davis in the North, we'd have to return the compliment and have a monument to Sherman in the South. Of course I know that old Sherman was a brave man and a great general, and it's all right for the Yankees to make a hurrah over him, but tell me *What does Atlanta want with a monument to Sherman?* Mr. Mabie may mean what he says, but he certainly doesn't feel as I do on the subject."

* * * * * * *

When the morning's session of this meeting of the Conference was over, the members were cordially invited by the Chan-

cellor of the University of Georgia to adjourn to Denmark Hall, where a luncheon given by the citizens and served by the ladies of Athens awaited their coming.

Grandma was too tired to go to that, but she requested me to be sure and tell her about it when I came home.

"It was just lovely," I told her when I reached home that afternoon. "Everything passed off so smoothly. All the prettiest girls in town were there in their very prettiest frocks, and served those tables as if they had been brought up to serving tables as a profession."

"But tell me about the *lunch,*" anxiously enquired Grandma; "did you really have plenty for five hundred people? I shouldn't like to think of its being skimpy in any way."

"Skimpy?" I cried. "Why Grandma, there was just oceans of food, and all so daintily served that you lost the impression of the vastness of the undertaking."

"I am so glad," said Grandma. "I shouldn't have liked Mr. Mabie to come into our midst and not have plenty to eat!"

* * * * * * *

Grandma had been subjected to such continued excitement that I suggested she forego the next meeting of the Conference and stay at home.

"Stay at home?" she exclaimed in indignant surprise; "Not a bit of it. I am going to see this thing through to the very end."

Afterwards I was glad she went, for the best thing of all was spoken at that meeting by Dr. Albert Shaw, Editor of the *Review of Reviews.* He was so quiet, not at all the orator or public speaker, that at first I was a little disappointed in him. But as his speech progressed and his clear, thoughtful words fell quietly on my ears, I became intensely interested. He said that "The South sends North something like fifty millions of dollars yearly as her part of the pension fund, not a dollar of which ever comes back, and as the North gets the benefit of the circulation of this sum of money and the benefit of her own contribution to the pension fund as well, it seems but simple justice to the South that she should receive in some manner a small benefit from the money she thus spends. That Northern capital should come South and try to help this section with her tremendous educational problem is not charity, but simple justice."

Grandma must needs go and shake Dr. Shaw by the hand after that speech. She said to me afterwards: "Looking at this question as Dr. Shaw does, as every true Southerner must, and as the majority of these brainy business men from the North seem to do, the tremendous sums of Northern capital that the Southern Educational Board control, and are going to use in the South, cannot be in any wise considered *charity;* and this sane view of the case leads me to believe that this peaceful invasion will be for good to our beloved country."

THE WARRIORS OF TO-DAY.

In days of old the minstrel sang
Of valor high and war's renown;
Like trumpet tones the harp strings rang
Of desperate fight and blazing town,

The rush and swing of battle's tide,
The daring deeds of mighty men;
Wherever heroes fought and died,
In minstrel's song they lived again.

And still the minstrel lives and sings,
But now his harp must strike the lay
Of tamer times and common things;
The battle song of Every Day.

The song of men who toil for bread
Through weary days and hopeless years,
The cry of children, poor, unfed,
Forever ringing in their ears.

These are the warriors: heroes they
Who wage the world-old battle yet,
Who toil and die that mankind may
Enjoy their labors—and forget.

No trumpet call for them is blown,
No banquet made, no high address;
They strive unheralded, unknown,
But men and heroes none the less.

C. N. HALL.

A SELF-SUPPORTING community of consumptives is established near Denver, Col., backed by Denver business men and twenty local physicians. The members of this community live in tents, and engage in light remunerative occupation, which keeps the enterprise going and provides healthful employment for the afflicted.

The Family Fireside

HOW SARAH ANN GAVE THANKS.

BY RUTH HALL

"YOU'RE the cheerfullest critter, Sarah Ann Baker!"

"Well, why not? I'm pretty well off," said Sarah Ann.

Priscilla Brown swung furiously to and fro in her Boston rocker:

"Putty well off," she repeated in shrill disdain. "Livin' in the poorhouse; not a cent to your name; chimney smokes; sleep three in a room, an' Betsy Morris snorin'—"

"Oh, well, Priscilla," Sarah Ann broke in, "don't let's look on the dark side. We've got a roof over our heads—"

"It leaks."

"And enough to eat. And Mis' Banks is nice and pleasant—"

"I s'pose," Priscilla said fiercely, "ye'd call that young one o' hern nice'n pleasant, too?"

The cheerfullest creature looked disconcerted for a moment:

"He's kind of mischievous. But, take it all in all—"

Priscilla shook herself to her feet.

'I can't waste no more time a-talkin,' I've got to peel apples for the keeper. We're two mis'able unfortnit ole crones, an' ye know it. Wat's the use o' beatin' about the bush?" So she flounced her scant blue denim skirts out of the little bedroom.

A great change befell Sarah Ann when she was left to a rare moment of solitude. Her knitting dropped into her lap. Her wrinkled face turned to the window, against whose pane the autumn rain beat sullenly. She gazed out, with dim, old eyes, upon the ugly, sordid surroundings of her pauper life.

"I ain't contented," she murmured, through a flow of childish tears. "I make 'em think I'm contented, but I ain't. It's hard for Priscilla, and it's hard for Betsey, but it's a sight harder for me. They never was anything more'n servant girls before they came here. And my husband was foreman in a mill, once, and earned good wages. I did have things so nice!"

She cried on and on, with a certain enjoyment in her unrestrained misery. Finally she wiped her eyes.

"I got to brace up," she thought. "Betsey's always poppin' in. It's Thanksgivin' Day that brings it all back. What good turkeys Ezra got! An' cranberry sauce! Mis' Banks don't let it jell enough; not that I'd ever tell her so. I don't see how I can keep Thanksgivin' Day with any sperit. I feel so down."

And then she wept her last tears, and took up her knitting again.

Betsey did not come into the room for an hour more. In that time Sarah had opportunity to recover her mental poise. What further notion, or final resolves went through her mind no one could know, but their result was at once remarked.

"Where's your specs?" Priscilla demanded on the following day. I ain't seen ye wear 'em sence breakfust."

"They're broke," replied Sarah Ann.

"How'd ye break 'em?"

Sarah Ann blushed dully.

"I rocked on 'em. Mr. Banks says he'll take 'em into town to-night, and git 'em mended. I can have 'em ag'in by Thursday. His next trip's a Wednesday night."

There was a dismayed duet from her roommates:

"Why, ye use 'em so constant," said Betsey, who was, herself unlearned. "Ye're sech a reader! I don't see how ye'll git along."

"I'll knit," replied Sarah Ann.

"What ye settin' in that straight-backed chair for?" Priscilla next demanded. "Ain't nothin' the matter with your rocker, is there?"

Again Sarah's withered cheeks grew red.

"I—I thought I'd change a little," she answered. "You don't want to set in one place forever. Why, good-mornin', Mis' Banks, is that you?"

The keeper's wife stood in the doorway.

"I came up to see, Mrs. Baker," she said, "if you weren't feeling well?"

Priscilla and Betsey looked from one to the other with wide, greedy eyes of curiosity.

"Oh, yes;" Sarah answered. "I never was better for the time o' year."

"I noticed," Mrs. Banks went on, sliding into the neglected

rocker, "that you didn't drink your coffee for breakfast. And you never touched your butter. You know all the old folks can have butter once a day."

She said this with the manner of one repeating a lesson. Mrs. Banks had often to deal with curious phases of pauperism.

"I know," was Sarah Ann's only answer.

Still Priscilla and Betsey stared.

"She loves butter dearly," the latter exclaimed in excited wonderment.

Sarah Ann hung her head like a naughty child.

"I'm all right," she murmured.

Mrs. Banks gave a resigned sigh.

"There hasn't anything gone wrong? You aren't mad, are you?"

"Oh no, ma'am. It's all right."

She saw the keeper's wife glance towards the others, and the look they gave her.

"They think I'm losin' my wits," reflected Sarah Ann.

That decision was manifested more than once in the ensuing forty-eight hours. She bore a certain kind of martyrdom with gloomy resignation.

"I'm glad Thanksgivin' Day ain't any further off," she said to herself.

The next Thursday, set apart by the President of the United States for a time of gratitude, dawned cold and clear.

"The chimney don't smoke a mite," cried Sarah Ann as she opened her eyes.

Priscilla grunted sulkily. Sarah Ann stepped out of bed, her old face aglow.

"I'm goin' to have a reel happy day," she said.

Now the others were sure that her wits were going.

She dressed hurriedly, and seated herself in the rocking-chair. She placed her spectacles upon her nose, and opened a volume of *The Duchess* from the county-house library.

"I'm as comfo'table as I kin be," she murmured to herself.

At breakfast she heaped sugar into her tin cup of coffee, and then she drank it. She spread butter on her bread with no niggardly hand. Mrs. Banks watched her from the head of the table.

"I'm glad to see your appetite's come back, Mrs. Baker," she called cheerily.

"O, yes. It's come back," said Sarah Ann.

She was waited on, at dinner, by the mischievous Wendall Hanks, who supplemented the house's scanty forces for this festal meal. Sarah Ann forgot his tricks at her expense, his silly way of making faces and calling names. She took her plate of white meat and dressing from him, smiling down into the child's round face:

"Have you been thankful to-day, Sonny?" she inquired.

"I do' know," he answered, his tongue in his cheek. "I guess so."

Sarah Ann sighed. "I suppose that's a lesson," said she, "that's got 'o be learned by goin' without. Why, Mis' Banks, this cranberry's jelled jest right, ain't it?"

And with that she fell to eating.

LIFE INSURANCE.

By Roland Ringwalt.

ONE of the great financial chapters of the nineteenth century is that which tells of the development of life insurance. As the new century begins to move, and to cut its teeth, it may notice two remarkable changes which the insurance principle has already effected.

Forty years ago or even twenty years ago benevolent people were continually asked to subscribe to burial funds. A poor man had just fallen from a scaffold, or perished in a mine accident, and his family could not pay the funeral expenses. People who never begged for themselves in health or in sickness were quite willing to solicit or to receive alms in case of the death of an elderly relative or a sickly baby. These appeals were looked on as matters of course, but to-day such petitions are rare. In thousands of homes small policies are held, and these policies barely cover the expense of modern funerals. Life insurance has been adjusted to meet the purses of the unskilled laborer and the washerwoman. In dwellings where every sign denotes poverty the visitor who inquires concerning a recent death is told that the Blank or Nameless Company paid for everything. Except among the chronic parasites of society, begging for funeral expenses is a thing of the past.

With all that is said of the desire for wealth, it is evident that many people do not desire to leave property to their families. Not long since a man of international reputation died, and his old acquaintances were surprised to find that he had disposed of many valuable possessions. A million dollars' worth of policies proved that his widow and children had been cared for, but the estate, apart from the policies, was small. Among those of smaller incomes the same tendency is apparent. Once every American of sobriety and intelligence thought that he ought to become the owner of a house. Now many prefer to rent properties, and carry modest policies which will enable their widows to wholly or partially face the problems of life. The woman who worked in a store, a factory, or a school before her marriage can do so again. If her husband is not able to leave her a competence, if he can only leave her a few thousand dollars, her prudence and industry will enable her to struggle on until the children are able to maintain themselves.

There is no direct connection between life insurance and railroads, but improved methods of transportation undoubtedly stimulate insurance in two ways. Men who travel a great deal are more constantly reminded of the uncertainty of life than those who pass all their days in quiet hamlets. Business may lead a family to remain for years in a locality not congenial to taste or conducive to health. Darby reminds Joan that it will not always be necessary to live so far distant from the Arcadia of which they dream. If he lives until his endowment policies mature, they can pitch their tent in their favorite sweet Auburn; or if he dies she can return to the scenes of her childhood. At all events they pay rent in preference to buying the house in which they live.

Millions of dollars are paid out in what are called "straight" life insurance policies, that is policies payable on the death of the holder. Millions more are paid out as endowments after the holders have paid designated premiums for twenty-five or thirty years. Millions more are paid by the fraternal societies. The developments of the life insurance principle will doubtless be many, and the developments of the last generation warrant us in looking for a mighty aggregate.

HOUSEHOLD HINTS.

If you heat your knife you can cut hot bread as smoothly as cold.

Pour diluted carbolic acid at once upon every part of a poisonous wound; afterward give internal stimulants.

Never put potatoes on the table in a covered dish. They will absorb their own moisture and become sodden.

To draw a thread for even working on linen the fabric should be shrunk first. The drawing process will be found much easier.

Toast is more easily digested than plain bread, if the toast is eaten soon after it is made. Toast that has grown cold is not so easily digested as bread.

To remove the shiny look from black clothes wash well, then dip black cloth in hot tea and coffee, equal parts of each, and sponge clothes thoroughly.

To remove mildew, rub common yellow soap on the damaged article, cover with starch, and then salt the starch. Rub well and put out in the sunshine.

A convenient substitute for a corkscrew, when the latter is not at hand, may be found in the use of a common screw, with an attached string to pull the cork.

Frying-pans should never touch water. Scour them out with salt the moment they are done with, and wipe clean with a cloth. A washed omelet pan makes a poor omelet.

Do not light a sick room at night by means of a jet of gas or a kerosene lamp burning low; nothing impoverishes the air sooner. Use sperm candles or tapers which burn sperm oil.

To clean bottles, cut a raw potato into small pieces, and put them into the bottle with a tablespoonful of salt to two tablespoonfuls of water, and shake well together until all the marks are removed.

Dark mahogany, which is now so fashionable, is particularly sensitive to soap, and the coloring matter which operates to darken the wood through the action of light is an acid for which it has affinity, and destroys the polished surface.

If your hand is broad don't wear rings on the little finger, says an authority, as this accentuates the width, and if your hands are long, no matter how white, don't load them with jewels; this will add to the bony look. It is better to keep them ringless.

One of the most efficacious methods of getting rid of rats is to scatter chloride of lime powder round their holes. This continued for a week completely banishes them, and is a much better plan than using poison, as in the former case the rats evacuate the house and drains, while the latter often causes them to die under the boards, which is attended with unpleasant consequences.

Church Kalendar.

June 29—St. Peter, Apostle. Fifth Sunday after Trinity.
July 4—Friday. Fast.
" 6—Sixth Sunday after Trinity.
" 11—Friday. Fast.
" 13—Seventh Sunday after Trinity.
" 18—Friday. Fast.
" 20—Eighth Sunday after Trinity.
" 25—Friday. St. James, Apostle. Fast.
" 27—Ninth Sunday after Trinity.

Personal Mention.

THE Rev. HENRY W. ARMSTRONG will be in charge of Trinity Church, Trenton, N. J., during the absence of the rector, the Rev. Hamilton Schuyler, who sails on June 28th for a three months' tour of Holland.

THE Rev. Dr. W. K. BERRY of Muncie, Ind., will spend the summer in England. Letters may be addressed "Sandringham," Hastings, Sussex.

THE Rev. THOMAS BOONE of West Burlington, N. Y., has been appointed by Bishop Doane to take charge of Christ Church, Gilbertsville, and Maple Grove, Otsego County, N. Y. Address Gilbertsville.

THE address of BISHOP BROOKE is Gambier, Ohio, till Aug. 1st.

THE Rev. MAURICE J. BYWATER, Canon of the Cathedral, Topeka, Kansas, has been appointed Archdeacon of Colorado by Bishop Olmsted. Address, 2011 Lincoln Ave., Denver, Colo.

THE Rev. ROBERT C. CASWALL has accepted the charge of Laporte and Eaglesmere, Pa., Diocese of Central Pennsylvania. Address, Laporte, Pa.

THE Rev. HERBERT M. CLARKE has tendered his resignation as rector of St. Joseph's Church, Port Allegany, Pa.

THE address of the Rev. E. JAY COOKE for the months of July and August will be Brookside Camp, Elizabethtown, Essex Co., N. Y.

THE Rev. HENRY E. COOKE, rector of Christ Church, Warren, Ohio, will spend the month of July at Camp Ogontz, Kineo, Maine, to which place all letters for him should be addressed.

THE Rev. FRANK E. COOLEY has, after nine years, resigned the rectorship of Trinity Church, Danville, Ky., and will on July 1st remove to Harrodsburg, Ky., which will be his future address.

THE address of the Rev. WM. DAFTER, D.D., is 1118 Staunton St., Marinette, Wis.

THE Rev. LOUIS E. DANIELS of Gambier, has been placed in charge of Calvary Church, Toledo, Ohio.

THE Rev. J. N. GOODRICH becomes rector of St. Luke's Harpursville, and St. Ann's, Afton, N. Y., Diocese of Albany, on July 1st. Address, Harpursville, N. Y.

THE address of the Rev. G. TAYLOR GRIFFITH is 919 Chicago Ave., Minneapolis, Minn., until further notice.

THE summer address of the Rev. Dr. FRANCIS J. HALL is Onekama, Manistee Co., Michigan.

MR. EDWARD B. M. HARRADEN, M.A., of the University of the South, may be addressed at 212 West Washington Square, Philadelphia, Pa.

THE Rev. F. A. HEISLEY, rector of St. John's Church, Mason, Iowa, will spend July and August in New Jersey. His address will be Farmingdale, N. J.

THE address of the Rev. REEVE HOBBIE is Cherry Valley, Otsego Co., N. Y.

THE Rev. W. H. HOFF has resigned his charge at Breckenridge, Colorado, his health not permitting him to work in that altitude, and returned to Salt Lake City.

BISHOP HUNTINGTON has left Syracuse for his summer home in Hadley, Mass.

THE Rev. W. M. JACKSON (colored) of Fayetteville N. C., has taken charge of Calvary Church, Charleston, and the Church of the Epiphany, Summerville. He will reside in the latter place.

THE Rev. A. W. JENKS of Trinity College, Toronto, may be addressed during the summer at Whitefield, N. H.

THE address of the Rev. ALFRED EVAN JOHNSON during July and August will be Cottage City, Mass.

THE Rev. SCOTT KIDDER on Sunday, June 15, began his duties as second curate, organist, and choirmaster in Christ Church, Rochester, N. Y.

THE Rev. JOHN ADDAMS LINN, for some time curate at St. Mary the Virgin, New York, has accepted the rectorate of St. Paul's, Mishawaka, Ind., and enters upon his duties July 1st. He is succeeded at St. Mary's by the Rev. George W. J. Atkinson, of the clergy staff of St. Mark's, Philadelphia.

ARCHDEACON MACKINNON has resigned Trinity Church, Independence, Mo., and taken charge of St. Mark's, Kansas City, Mo., and will make this parish the headquarters of the Archdeaconry of Kansas City. He sails with his wife and son for Europe on the 28th inst.

THE Rev. TURNER B. OLIVER, rector of St. Bartholomew's Church, Brooklyn, N. Y., has resigned his charge and will return to England when his resignation takes effect, Oct. 1st.

THE Rev. C. THACHER PFEIFFER should now be addressed at Greencastle, Franklin Co., Pa., where he is priest in charge of St. James' mission church.

THE Rev. B. E. REED becomes rector of Grace Church, St. Louis, on July 1st.

THE address of the Rev. FREDERICK A. REEVE for the summer is "The Grove," Pointe Claire, Quebec, Canada.

THE address of the Rev. RUSSELL K. SMITH is changed from Greenville, Tenn., to Franklin, Tenn., with charge of St. Paul's Church, Franklin, and Grace Church, Spring Hill.

THE address of the BISHOP OF SPRINGFIELD until further notice will be 480 Willoughby Ave., Brooklyn, N. Y.

THE Rev. WALTER C. STEWART of Grace Church, Bath, Maine, sails on July 5th for Europe, to be gone till Oct. 1st. Address Villa Sardi, Valle Buia, Lucca, Italy.

THE address of BISHOP TUTTLE for the summer months, after June 26th, will be Wequetonsing, Mich.

THE address of the Rev. J. HENRY WATSON is changed to 51 West 75th St., New York City.

THE address of the Rev. X. A. WELTON is changed from Redlands, Calif., to Moreno, Riverside Co., Calif.

THE address of the Rev. PELHAM WILLIAMS, D.D., during July will be Greenbush, Mass.

THE Rev. MARDON DEWEES WILSON, Secretary of the Diocese of California, has taken charge of Christ Church mission, San Jose, California, and his address is changed from San Francisco to 304 So. Second St., San Jose. He requests that all personal communications be sent to this address, but that documents for filing in the archives of the Diocese be sent as usual to 731 California St., San Francisco.

ORDINATIONS.

DEACONS.

LEXINGTON.—On Thursday, June 4th, at Trinity Church, Covington, Mr. GEORGE EWIN HANCOCK was ordained to the diaconate by the Bishop of the Diocese. The Rev. W. G. McCready presented the candidate and preached a strong sermon.

MISSOURI.—On June 18th, at St. James' Memorial Church, St. Louis, Mr. ALFRED POMFRET was ordered deacon by the Bishop of the Diocese. The Rev. W. R. Scarritt, D.D., was the preacher. Mr. Pomfret has highly commended himself in his most acceptable work during the past year at Louisiana, Clarksville, and Prairieville, Mo.

SOUTH CAROLINA.—On the 3d Sunday after Trinity, at the Church of the Holy Communion, St. Louis, Mr. JOHN CARL JAGAR was made deacon by Bishop Capers. The Rev. H. J. Mikell, rector of the church, and the Rev. James Joyner assisted in the service. Mr. Jagar is an alumnus of the Porter Military Academy, and of Hobart College, from which latter he was graduated in 1899, and since then he has been at the General Theological Seminary, New York. He has been assigned to work at St. Timothy's Chapel, Columbia, and he will also act as the Bishop's private secretary.

DEACONS AND PRIESTS.

MINNESOTA.—On the Third Sunday after Trinity at the Pro-Cathedral, St. Paul, GEORGE DUNLAP and C. F. CARSON were ordered deacons, and the Rev. E. W. COUPER was advanced to the Priesthood, by the Bishop of the Diocese. The Rev. Dean Butler of Seabury, Faribault, presented the candidates and was the special preacher.

VIRGINIA.—At the Theological Seminary, Friday, June 20th, candidates were ordained, for Dioceses stated, as follows—the first 16 of the Deacons being members of the senior class at the Seminary, and the last ordained as a perpetual deacon: *Deacons:* MORTON APOLLOS BARNES (Connecticut), GEORGE BELSEY (Kansas), THOMAS CAMPBELL DARST (West Va.), EDGAR HARRISON DICKERSON (So. Va.), CHARLES HENRY GROSS (Va.), JOHN MATTHIAS HAMILTON (Va.), JOHN EDWARD HUHN (Alaska), PACA KENNEDY (West Va.), GEORGE EVERETT KNOLLMEYER (Washington), HENRY BEDINGER LEE, JR. (Va.), GEORGE PICKETT MAYO (Va.), ROBERT NELSON MEADE (West Va.), JOHN MAXWELL ROBESON (So. Va.), FRANK LESLIE ROBINSON (Va.), AUGUST SCHEPP (Milwaukee), ROBB WHITE, JR. (Va.), HENRY HORTON WILLIAMS (Va.—perpetual deacon). *To the Priesthood*: The Rev. Messrs. PAGE DAME (Md.), ARTHUR M. LEWIS (W. Va.), ELLIOTT B. MEREDITH, MORRIS S. EAGLE, GUY H. CROOK (Va.).

The Deacons were ordained by the Bishop of West Virginia and the Priests by the Bishop Coadjutor of West Virginia.

DEGREES CONFERRED.

ST. STEPHEN'S COLLEGE.—M.A. upon the Rev. HOBART B. WHITNEY, B.A.; LL.D. upon the Rt. Rev. ALEXANDER HAMILTON VINTON, D.D., Bishop of Western Massachusetts.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D. upon the Rev. GEORGE FITCH BREED, rector of St John's Church, Brooklyn, N. Y.

MARRIED.

At Christ Church, Cooperstown, N. Y., by the Rev. Richmond Shreve, D.D., on the 17th of June, the Rev. GEO. H. MUELLER of Albert Lea, Minn., and EMMA BEEBEE NELSON of St. Paul, Minn., daughter of the Hon. R. R. Nelson, retired U. S. District Judge of Minnesota.

DIED.

WILMARTH.—Entered into life eternal, June 8th, 1902, at the residence of her son-in-law, Henry W. Patterson, Salem, N. J., MRS. HELEN M. WILMARTH, formerly of Pittsburgh, Pa.

MEMORIAL.

MISS PATTIE LOFFIELD.

At a meeting of the Woman's Guild of St. Thomas' Mission at Rockdale, Texas, the following minutes and resolution were adopted by a unanimous standing vote:

This Guild desires to record its sense of severe loss and deep bereavement it has sustained in the death of its late and most efficient Treasurer, Miss PATTIE LOFFIELD. Twice at different times she has served the Guild as Treasurer, and has always proved herself a faithful, prompt officer, gathering carefully into God's Treasury on earth, but not forgetting that most important matter to "Lay up treasures in Heaven." In her life she was an example of gentle, cheerful Christianity, meeting death in the same serene, calm spirit in which she lived, with her last breath proclaiming, Jesus was hers, and a perfect trust in a reward in Heaven. Numbered among those in the divine benediction, "Blessed are the pure in heart for they shall see God," she has passed from a life of blessing to those with whom she was associated, to the eternal happiness of the Church Triumphant. In presenting this minute we would recommend the passage of the following:

Resolved, That in the death of Miss PATTIE LOFFIELD the Woman's Guild of St. Thomas' Mission desires to record its keen sense of loss at the removal by death of so sympathetic a friend,

so faithful an officer, an ensample of gentle, sweet womanhood. We are cast down, that we must mourn her absence, yet rejoice that she rests from her labors, feeling sure her works do follow her.

And further be it Resolved, that the Secretary forward a copy of this minute and resolutions to the bereaved family, together with our deepest sympathy. Respectfully submitted,

THE WOMAN'S GUILD OF ST. THOMAS' MISSION.

WANTED.

POSITIONS OFFERED.

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A POSITION as companion by a young Canadian Churchwoman, with some experience. Is willing to travel. Address L., care THE LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

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ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

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THE PITNEY, New York Ave., Atlantic City, N. J., 200 yards from Beach. Rebuilt and newly furnished throughout; 50 new rooms; large porches. Capacity, 225. Rates, $10 per week, up. New management. W. J. IMEL.

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CAN ANY READER OR GUILD HELP A poor mission (Catholic) in Maine, starting surpliced choir, with cassocks (any color) and surplices (new or second hand), or money? Address, Rev. W. H. BOWERS, Eastport, Maine.

ALTAR BREADS.—Address C. WOLF, 631 S. 4th Street, St. Louis, Mo., for illustrated circular.

AN INSTRUCTOR in a Church School can receive into the school for the summer, pupils desiring to prepare for College or to make up deficient work. Latin, Greek, French, English, Mathematics taught. Address A 2, THE LIVING CHURCH, Milwaukee.

COMMUNION WAFERS AND SHEETS. Send for samples, MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

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Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

DOUBLEDAY, PAGE & CO. New York.

Belshazzar. A Tale of the Fall of Babylon. By William Sternes Davis. With illustrations by Lee Woodward Zigler. Decorations by J. E. Laub. Price, $1.50.

E. P. DUTTON & CO. New York.

Modern Astronomy. Being some account of the Revolution of the Last Quarter of a Century. By Herbert Hall Turner, F.R.S., Savilian Professor of Astronomy and Fellow of New College in the University of Oxford. Price, $2.00 net.

The Little Chief. A story of the Pilgrim Fathers. By Eliza F. Pollard, author of *A Daughter of France, My Lady Marcia,* etc. Illustrated by T. H. Robinson. Price, $1.25.

Marie Antoinette. By Clara Tschudi. Authorized Translation from the Norwegian by E. M. Cope. Price, $2.50 net.

THOMAS WHITTAKER. New York.

Counsels to the Confirmed; or, Now is the Time to Serve Christ. By the Most Rev. Ashton Oxenden, D.D., Late Bishop of Montreal, and Metropolitan of Canada. Price, 25 cts.

Character Building. Talks to Young Men. By the Rev. R. S. Barrett. Price, 25 cts.

PAMPHLETS.

St. Mary's School, Knoxville, Ill. Thirty-fifth Year. Rev. C. W. Leffingwell, D.D., Rector and Founder.

Is the Day of Church Schools Past? By Catherine Regina Seabury.

Diocese of Indiana. Third Annual Address of the Rt. Rev. Joseph M. Francis, D.D., to the Convention of the Diocese at its Sixty-fifth Annual Meeting. Delivered in St. Paul's Church, Indianapolis, June 3d, 1902.

The Church at Work

SWEDISH CHURCH ASSOCIATION.

THE SEVENTH annual meeting of the Swedish Church Association was held at St. Sigfried's Church, St. Paul, beginning Wednesday evening, June 11 and closing with Sunday evening, June 15th. The attendance at the opening service was not as large as expected, only half of the delegates having arrived. The rector, the Rev. J. V. Alfvegren, assisted by the Rev. G. Hammarsköld, conducted a service in the Swedish language similar to our evensong, after which the Bishop of Minnesota, the Rt. Rev. S. C. Edsall, D.D., delivered a very eloquent discourse basing his remarks upon Acts i. 8: "Ye shall be witnesses of Me in Jerusalem," etc. After welcoming the delegates in a most cordial and appropriate manner to the Diocese and to St. Paul, he pictured the beginning of the Church at Jerusalem, the trials and persecutions she endured, and her gradual development, fufilling literally the promise in the text that the Gospel of Jesus Christ should be made known even to the uttermost parts of the earth. He spoke of the struggles of the Swedish ministers in transplanting the religion of the established Church of Sweden into this country, the prejudices of some Churchmen who should have lent their support to these pioneer preachers, the opposition of their own countrymen of the "Augustan Synod," the inability of some in the Church to study the situation, with, consequently, a lack of sympathy, not altogether wilful. Difference in language, temperament, and customs, created difficulties that will require time, patience, and wisdom to remove, or until fuller knowledge is obtainable. He condemned the impatience of individual Churchmen because the Swedish Church was not becoming Anglicised quick enough. The American Church stood ever ready to grant unto Swedish Churchmen full liberty to celebrate and conduct services according to the prescribed form of the Swedish Liturgy. In essentials both Churches are one. He congratulated them upon their faithfulness and loyalty in triumphing over great difficulties, characterizing the leaders of the Swedish work as the "constructive genius" of the movement.

He saw a critical time in the future when the children of the present members of the Swedish Church will gradually abandon the language of their fathers in their Prayer Books and adopt the English of this country. In that transition period, there will be no need of breaking with the national Church of Sweden for there will be the same warm sympathy here for the Swedish Episcopal Church as there is for the English. As a member of the Church's Commission to examine and report on the Liturgy of the Swedish Church, he urged the members of this conference to offer any suggestions they saw fit to make. He believed that the differences in language are growing fainter and fainter and that in a few years, when men of a later generation are in charge of the affairs of the Swedish Church, the sympathies between the two will be still stronger than they are now. In their deliberations he urged them to go slow, and tendered his personal support should it be required at any time during their sessions. The Bishop gave them the apostolic Blessing in English.

The altar was one blaze of lights, and half

a dozen vases on the gradine were filled with choice roses and peonies. Over the altar was suspended a large figure of the Crucifixion. The officiating clergy wore simply a loose fitting black robe similar to the Geneva gown, with the exception of the collar, which was tippet-shape. The hearty singing and the reverence shown throughout the service made quite an impression upon the few English-speaking priests and laymen present. The Bishop met the delegates personally after the service was over.

The readers of The Living Church will doubtless remember the coming into the Church as a body during the late Bishop Gilbert's episcopate, of some 75 families from the Swedish Lutherans. They have since secured a church building capable of seating some 200 people. The services are well attended, as is the Sunday School, and the prospect for a strong Swedish church under the wise administration of its present rector, the Rev. J. V. Alfvegren, is very promising.

The first day's session began with a celebration of the Holy Eucharist, at the conclusion of which the business for which they were assembled began. The first paper on the programme, "Pastoral Duties in Connection with the Care of Souls," was read by the Rev. C. J. Ljunggren of Providence, R. I. The paper was an able presentation of the relationship that should exist between priest and people. It bore evidence of careful preparation and received marked attention, although it did not provoke much discussion.

In the evening the delegates went over to Minneapolis, where meetings and services of a missionary character were held in all three of the Swedish churches with the visiting clergy as special preachers.

On Tuesday, after morning prayer was said and routine business transacted, the Rev. P. A. Almquist of St. Paul read a very able paper on "The last General Convention and the Swedish Work." The point of interest in this paper was centred around the proposed constitutional amendment of Article X, and the Commission appointed by said Convention to prepare a Swedish version of the Prayer Book, after a lively discussion, participated in quite generally.

At the afternoon session, the topic for discussion was, "Is it from Biblical and Churchly Standpoint Right to Exclude Members of Secret Societies *de facto* from Church Membership?" This subject provoked a very animated discussion. It brought out the fact in a very clear light that there was no Biblical ground for exclusion. The history of the Church in Sweden and of the "American" Swedish Church gave neither right nor power to exclude people on this account. On the other hand, it was maintained that such societies hinder rather than forward the work of the Church, with a tendency to draw people away from the essentials of the Faith. In the evening a service was held in St. Sigfrid's. The Rev. Messrs. H. Holmgren and G. Hammarsköld were the special preachers.

On Saturday the Association went into executive committee. Questions relating to the extension and strengthening of the work were carefully considered. The following were elected for the ensuing year: Rev. J. V. Alfvegren, rector of St. Sigfrid's, St. Paul, President; Rev. C. J. Ljunggren, Providence, R. I., Secretary; Rev. Erik Forsberg of Minneapolis, Treasurer. The next meeting will be held in 1903 at St. Ansgarius' Church, Chicago, time to be fixed by the executive committee later on. This virtually concluded the business and executive sessions.

The whole of the proceedings were marked by harmony and brotherly love. While some of the papers provoked lively discussions, maintained by men of strong and pronounced convictions, yet not a sentence fell from their lips that would cause friction or ill feeling.

Sunday morning and evening the visiting clergy officiated in Minneapolis and St. Paul. A reception was tendered the visiting delegates on Monday evening in the guild room of St. Sigfrid's Church.

IOWA.

T. N. Morrison, D.D., Bishop.

Church Consecrated at Oelwein.

St. Mary's Church, Oelwein, was consecrated by the Bishop of the Diocese on the morning of the Third Sunday after Trinity.

The first Church service celebrated in Oelwein was when Drs. John and Dill Patieson, now leading physicians of the city and county, were baptized in 1877, the officiating priest being the Rev. T. H. Maycock, of Georgia. About 1880 Mrs I. Patieson, followed later by Mrs. B. E. Hough, Mrs. Belle Hough, and Mrs. Dora Sturgis, still residents of the place, and a few others, began to work and save toward the building of a church. It was an uphill struggle and against many odds; but these women were

REV. CROZIER G. ADAMS.

heroic soldiers of the cross and knew no discouragement, and accepted no disappointment, and finally, in 1896, the church was built—nearly fifteen years after the first efforts were made.

The first priest in charge of St. Mary's was the Rev. R. L. Knox, who came in the fall of 1898, but remained only ten months, though long enough to leave a deep impression on the parish. On October 1st, 1899, the Bishop appointed the present missionary, the Rev. Crozier G. Adams, priest in charge. The growth, spiritually and materially, has been marvelous. There are over 200 members. The church has been enlarged to double its first capacity. A new choir room has been built; new stained glass windows have been placed, which are genuine works of art. The church has been entirely refurnished, and many costly memorials and gifts are in place. The altar is a beautiful

ST. MARY'S CHURCH, OELWEIN, IOWA.

tribute of love, as well as are the crucifix and the two large eucharistic and ten vesper candlesticks. St. Mary's is the only church in the Diocese where the crucifix is on the altar. And above all, the parish is preëminently a missionary one. The parish at Charles City is a child of St. Mary's, as also are St. Peter's, West Union, and St. John's, New Hampton.

The consecration service was well attended. The Bishop officiated, assisted by the Rev. Ivan M. Merlinjones of Waterloo, and the Rev. Mr. Adams. The sermon of the Bishop was strong, convincing, and at times eloquent, based on the words of Jacob, "How dreadful is this place. This is none other but the House of God, and this is the gate of Heaven." In the evening the Bishop confirmed a large class, many of which were adults and leading people of the city.

The Rev. Crozier G. Adams was born in Canada in 1874, and received his preliminary education in the public schools of Ontario, and in St. John's Military School, Manlius, N. Y. Going West in 1890, he was at 16 years of age Instructor in Latin and Mathematics at Bishop Scott Grammar School, Portland, Oregon. He received his theological training at the General Seminary, New York, and at Seabury Divinity School, Faribault, Minn., graduating in 1897 with the degree of B.D. He was ordered deacon in 1897 and ordained priest in 1898 by the late Bishop Whipple. Mr. Adams was first curate in Christ Church, Indianapolis; rector of Emmanuel, Rushford, Minn.; and since October, 1899, he has been in charge of Oelwein. By active, consistent, and devoted life, Mr. Adams has won the confidence of the people. His Church teaching is clear and uncompromising. And last Sunday proved that wherever the Church is truly presented the

people recognize in her their spiritual Mother, and are willing to obey her as they love her.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Church Opened at Olcott—Cornerstone at Mayville.

Of the few parishes in this country possessing lichgates, Olcott is one. The church at Olcott, St. Andrew's-by-the-Lake, was erected last year under the supervision of the Rev. Wm. F. Faber, rector of Grace Church, Lockport; a full account of the opening service and a description of the building appeared at that time in these columns.

Subsequently a parishioner of Grace Church, Lockport, who has felt it a pleasure to do a great deal in the erection of St. Andrew's, desired to add this final touch to the beautifying of this Bishop Coxe Memorial,

ST. ANDREW'S-BY-THE-LAKE, OLCOTT, N. Y.
(Bishop Coxe Memorial.)

bearing the entire expense of it. On Trinity Sunday it was formally opened. At the appointed hour of 3 P. M. the crucifer, a choir of sixteen men, the clergy, Rev. Wm. F. Faber and his vicars, the Rev. E. J. Babcock and the Rev. Herbert H. Fox, and the congregation, with Prayer Books and Hymnals, took their places on the walk under the shadow of a noble oak, before the lichgate. The service was simple but impressive. The sexton, Mr. Hunt, in his verger's gown, loosened the ribbon which closed the entrance to the gate. An appropriate office ensued. After this the opposite entrance of the lichgate was opened and the clergy passed through. A processional hymn was announced and the choir and congregation, singing, passed through into the church, thus using for the first time for its high purpose, the approach to the place of worship. Evening prayer was said in the Church and the rector made an address with references to the meaning of the gate and the church, to the great Festival kept that day, and to his own personal association, on Trinity Sunday, with the sainted Bishop whose memorial St. Andrew's is—his ordination by Bishop Coxe on Trinity Sunday '93 to the diaconate and his advancement to the priesthood by the same Bishop on Trinity Sunday, '94, in Grace Church, Lockport. A spring which at first threatened seriously the foundations of the east end of St. Andrew's has been induced to discharge itself by the steps below the lichgate and is thus turned into a veritable delight and joy and ministers the "cup of cold water in the name of a disciple" to the neighbors and visitors who come here to drink.

On Monday, June 9, the corner stone of the new St. Paul's, Mayville, to replace the structure destroyed by fire, was laid with appropriate ceremonies. At 1:30 P. M. Bishop Walker, the Rev. G. W. S. Ayers, rector of the parish, the visiting clergy and the wardens and vestrymen marched from a near-by residence to the site where the choir and a great congregation were assembled, and Hymn 490 was sung. A short service followed. The rector read the history of the parish church and a list of articles deposited in the corner stone, among which may be noted copies of various Church publications dated 1825, which were taken from the corner stone of the first church, laid in 1826, and coins found in that stone, with others of recent date. On the front face of the corner stone are the dates 1826-1860-1902, noting the erection of the three structures in which the parish has worshipped or will worship, and for which the same corner stone has been used.

The Bishop made the principal address on this occasion and was followed by the Ven. Archdeacon Bragdon, and the Rev. Messrs. G. G. Ballard, G. H. Gaviller, Wm. F. Faber, and Geo. B. Richards. The other visiting clergy present were the Rev. Messrs. M. S. Johnston, C. E. Byram, and John McKinney. Assisting in the services of the day, by their mechanical skill were Mr. T. T. Dennis, the contractor for the work, and Mr. Bert Pike.

The Rev. Andrew J. Graham of Christ Church, Rochester, will spend July and August at Kennebunkport, Maine. The curates, Messrs. Jennings and Kidder, will be in the parish throughout the summer.

ALABAMA.

R. W. Barnwell, D.D., Bishop.

Illness of Rev. Dr Spalding.

The Rev. E. W. Spalding, D.D., one of the senior clergy of the Diocese, is again seriously ill at the Church Home at Baltimore, whither he has gone for treatment. A telegram on Monday morning reports his condition as serious but not in immediate danger.

ASHEVILLE.

J. M. Horner, D.D., Miss. Bp.

Convocation at Hickory.

The eighth Convocation of the Missionary District of Asheville convened in the Church of the Ascension, Hickory, N. C., on St. Barnabas' Day. After morning prayer, and organization, the Holy Communion was celebrated by the Bishop, assisted by the Deans of the Convocation, the Rev. James A. Weston and the Rev. John A. Deal. The sermon was preached by the Rev. McNeely DuBose.

The Rev. Alfred H. Stubbs was reëlected Secretary, Dr. Philip R. Moale becoming his assistant. The Rev. James A. Weston was reëlected Registrar, and Mr. Thomas W. Patton Treasurer. The Rev. Rodney R. Swope, D.D., rector of All Souls', Biltmore, was elected a member of the Board of Trustees, consisting of five members, one of which is elected each year to serve five years. Educational and missionary committees, and the ecclesiastical court, were all elected. The Standing Committee now consists of the Rev. Alfred H. Stubbs, the Rev. James A. Weston, Mr. Haywood Parker, and Mr. William G. Pearson.

The title of Archdeacon was conferred on the general missionary, the Rev. Walter Hughson, rector of Grace Church, Morganton, N. C.

In his address the Bishop recommended that the income derived from the Ravenscroft properties be used toward forming an endowment fund for the support of the episcopate, and advocated the appointment of a committee to raise such endowment within the next five years. The special committee to whom was referred this portion of his address recommended that such course be adopted, with the knowledge and approval of the general Board of Managers, and that five members of the Convention be appointed to act with the Bishop in soliciting at least $10,000 for said endowment fund, payable in four years. The Convention unanimously accepted the report of the special committee, and the Bishop thereupon named the Rev. Walter Hughson, the Rev. Dr. Swope, the Rev. McNeely DuBose, Haywood Parker, Esq., and Charles McNamee, Esq., as the committee on episcopal endowment.

One parish, Holy Cross, Tryon, and one mission, St. Mark's Castonia, were admitted into union with the Convention, and pages were allotted in the Journal, in loving memory of the Rev. Jarvis Buxton, D.D., and the Rev. Richard Wainwright.

At the missionary meeting addresses were made by the Rev. Edward S. Stone, representing the Waynesville Convocation, and the Rev. Walter Hughson, representing that of Morganton, and the Convention welcomed with great pleasure a spirited and encouraging address from Mr. John W. Wood, Corresponding Secretary of the general Board. It was gratifying also to learn from the Bishop that the District of Asheville had already paid its apportionment, and would go beyond the amount asked by the general Board.

An interesting report of Christ Industrial School, Arden, N. C., was received and ordered published in the *Journal*. Favorable action was taken on the Sunday School report at the Sunday School rally, after addresses by Bishop Horner, and the Rev. Messrs. Hughson, Sutherland, and Deal. The Committee recommended positive Church teaching; a uniform plan of instruction, with use of same text books; memorizing selected hymns; teachers' meetings; missionary information on designated Sundays; catechising by the Bishop on his visitations; and the formation of reference libraries for the teachers. The Rev. Walter Hughson is the chairman of this committee.

After a quiet hour on St. Barnabas' Day, preparatory to an early celebration, conducted by the Rev. George J. Sutherland, formerly missionary on the Labrador coast, the impressive service being held the night before, the Woman's Auxiliary had a very successful meeting under the direction of its new President, Mrs. Thomas C. Wetmore. Her report showed that over $1,500 had been received, including amounts given by the Junior Auxiliary, and the Babies' Branch. The presidents of these departments also presented interesting reports. There are 21 branches, and 261 members of the Woman's Auxiliary in this district.

This was the first visit of a Church convention to Hickory. The hospitality of its citizens, and arrangements for the entertainment of clergy and laity, were all that comfort required, or visitors could wish for.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Ogdensburg Archdeaconry—Coronation Service—St. Paul's S.S.

THE SPRING meeting of the Archdeaconry of Ogdensburg was held in the beautiful mountain church at Saranac Lake (Rev. W. H. Larom, rector), on the 17th and 18th. The Ven. R. M. Kirby, D.D., Archdeacon, presided. On Tuesday evening there was a missionary meeting. The speakers were the Rev. Samuel McEwan of Fort Covington, and the Rev. J. H. Brown of Malone. The music under Prof. Ulsinger was a special feature of the service, and the programme was finely rendered. On Wednesday the Archdeacon celebrated Holy Communion, assisted by the rector. The sermon was preached by the Rev. Mr. Adam, curate of St. John's Church, Ogdensburg. The business meeting was held in the afternoon, at the Hotel "Algonquin," where all the clergy were entertained. Resolutions on the death of the Rev. W. W. Moir, and sympathy with the Bishop in his illness were passed. This was a most enjoyable meeting, and the services were well attended.

THE BISHOP OF ALBANY sends the following to his clergy:

"A LETTER TO THE CLERGY OF THE DIOCESE OF ALBANY.

"In recognition of the close tie which binds all English-speaking people into a close bond of mutual sympathy and common interest, and also of the large numbers of American citizens who either by descent or by birth in England, once held allegiance to the English Crown, I think it would be seemly and suitable for us in America to join with our brothers across the sea, in a service commemorating the Coronation of Edward VII. and Alexandra his Queen, and I therefore authorize for use in the Diocese of Albany, wherever the clergy may see fit to use it, the following additions to the usual service on Sunday, June 29th.

"Faithfully, your Bishop,
"WM. CROSWELL DOANE."

"For the Psalter: Psalm lxxii.

"For the Anthem: Zadok the Priest and Nathan the Prophet anointed Solomon King and all the people said, God save the King: long live the King: may the King live forever. *Amen, Alleluia.*

"Where the anthem is not sung there may be read for the first Lesson: I. Kings i. 32-41.

"For the second Lesson: I. Peter ii. 13.

"Before the General Thanksgiving:

"O Lord, Holy Father, who by the anointing with oil didst of old make and consecrate Kings, Priests, and Prophets to teach and govern Thy people Israel: bless and sanctify thy servants Edward and Alexandra, crowned as King and Queen of the United Kingdom of Great Britain and Ireland and the Dominions thereto belonging; Pour down upon them the blessing of the Holy Ghost, and prosper the works of their hands, that by the assistance of Thy Heavenly Grace they may preserve the people committed to their charge in wealth, peace, and Godliness; and ruling their temporal kingdom wisely, justly, and religiously, may at last be made partakers of an eternal kingdom, through the merits of Jesus Christ our Lord. *Amen.*

"O Almighty God, the sovereign Ruler of the Universe, by whom Kings reign and Princes decree justice, and in whose Name in every Christian land, all magistrates and governors bear rule, we humbly beseech Thee as for all Christian rulers everywhere, so especially for the President of the United States and for the King and Queen of Great Britain and Ireland, that they all, ever trusting in Thy goodness, protected with Thy Power, and crowned with Thy endless and gracious favor, may live long in health and prosperity and after this life attain everlasting felicity, through Jesus Christ our Lord. *Amen.*"

ST. PAUL'S SUNDAY SCHOOL, Albany, kept the 75th anniversary of its opening on Sunday, June 8th. There was a joyful service for children in the afternoon, with addresses and reports from several of the officers. The offerings were given to the Child's Hospital at Albany. A potted plant was given to each of the children at the conclusion of the service. In the absence of the rector, the Rev. Dr. Prall, the Rev. J. N. Marvin officiated.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Commencement at Keble School.

THE COMMENCEMENT exercises of the Keble School, at the close of the 31st year, took place on the evening of Thursday, June 19th. Bishop Huntington conferred diplomas on thirteen young ladies, graduates from the regular and special courses, and from the kindergarten training class. The address to the graduates was given by the Hon. Charles R. Skinner, Superintendent of Public Instruction in the State of New York. Mr. Skinner took for his subject "The Place and Work of Women in the Great Activities of Life." After paying a deserved and heartfelt tribute to Bishop Huntington, Mr. Skinner said:

"We know how much this school owes to his deep interest in the best type of education; how his wisdom, his strength, his philanthropic spirit, and his sympathy have sustained it during these many years. It stands to-day a monument to his intelligent and well directed efforts."

At the conclusion of the literary exercises, Miss Jackson gave an informal reception to the alumnæ and friends of the school.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Board of Inquiry.

THE FIRST SESSION of the Board of Inquiry appointed to investigate the allegations against the Bishop of the Diocese will be held in the parish house of St. Stephen's Church, Harrisburg, beginning Wednesday, July 2nd, at 11 A. M., instead of on July 1st, as stated last week.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

The Bishop—Marriage of a Priest—City Notes.

BISHOP MCLAREN left on the 17th inst. for Point Pleasant, New Jersey, where he will spend the balance of the summer, his address remaining unchanged at the Cathedral Clergy House.

THE REV. FRANK DUMOULIN, rector of St. Peter's Church, Chicago, was married to Miss Ethel King, the daughter of Mr. and Mrs. Rockwell King, on Wednesday, June 18th, at 12 o'clock, in St. Peter's Church. The betrothal service was conducted by the Bishop Coadjutor of Chicago and the nuptial service by the Right Reverend the Lord Bishop of Niagara, the father of Mr. Dumoulin. During the absence of the rector on his wedding journey, St. Peter's parish will be in charge of the curate, the Rev. Mr. Gwyn.

THE MEETING of the Board of Trustees of the Western Theological Seminary, which was announced for June 17th, was not convened, owing to the absence of a quorum.

THE REV. C. H. BIXBY, rector emeritus of St. Paul's, Kenwood, who has recently returned from a European trip, was tendered a banquet last week at the Chicago Beach Hotel by some of his former parishioners and old friends. About 75 persons were present.

MRS. C. RUSSELL SWITZER, greatly to the regret of those who frequent the Church Club rooms in the Masonic Temple, has resigned her position with the Church Club. Her resignation will take effect the first of July, and she will be succeeded by Mrs. Kathleen Wells.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Commencement at Wolfe Hall.

THE CLOSING exercises of Wolfe Hall, the diocesan school for girls of Colorado, were held during the first week in June. On Monday the Class Day exercises took place on the lawn, about the Class tree, the Senior charge being given by Margaret Lyle Burns of the class of '02, and responded to by Ella Estelle Gooden of the class of '03. On Tuesday service was held in St. John's Cathedral, where Canon Lewis, Chaplain of the school, read the service, and Bishop Olmsted delivered the address to the school and awarded the diplomas to the graduating class. On Wednesday the annual luncheon of the Wolfe Hall Alumnae Association was held at the Brown Palace Hotel. Mrs. David Miller, President of the Association, presided, and Miss Kerr, Principal of the school, introduced the speakers. The Alumnae Association is a strong feature of the school life, numbering over 200 members and supporting a scholarship in the school.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Cornerstone at Shelton—Error Corrected.

THE BISHOP laid the corner stone of the new church edifice of the Good Shepherd, Shelton (Rev. F. H. Mathison, rector), on June 14th. The Sunday School, choir, and visiting clergy formed in procession at the rectory, and marched to the site of the new edifice, singing the processional hymn. The Bishop officiated, with the assistance of Archdeacon Booth and the Rev. H. L. Everest. The Bishop then laid the corner stone with the impressive words, "In the faith of Jesus Christ, we place this foundation stone, in the Name of God the Father, God the Son, and God the Holy Ghost." "Here let true faith, the fear of God, and brotherly love ever remain. This place is consecrated to prayer and the praise of the most holy Name of the same our Lord Jesus Christ, who ever liveth and reigneth, with Thee and the Holy Ghost, one God, world without end."

The Bishop made a brief address, referring to the beautiful location with its splendid view across the valley of the Naugatuck, most fitting for a temple, dedicated to the worship of God. He spoke of the real edifice, of which the material structure is but the symbol, the building of human character, a "house not made with hands." The Rev. Geo. H. Buck, rector of St. James' Church, Derby, represented the old parish in an address. Archdeacon Booth took two words, Truth and Grace, the one as the faith, the other as the strength of the Church. A positive body of truth exists, a protest against the mere guesses of the age. Belief is constructive and is the instrument to overthrow destructive scepticism. Grace is the issue of belief, together with the gift of effective divine influence. The corner stone stands for truth, the stone of the altar for spiritual power, through the sacrament of the Body and Blood of Christ.

On Sunday, June 15th, the parish celebrated its fifth anniversary. The sermon was preached by the Rev. E. T. Mathison, rector of St. Michael's Church, Brattleboro, Vt. It bore a special relation to the past life of the parish. He recalled the early days of the movement and the members whom he had known, now entered into Paradise. "They are to-day one with us, and we are in living communion with them in an especial way, now, when their work and ours is seen in the erection of the church." The Rev. E. B. Schmitt, rector of Christ Church, Ansonia, preached in the evening.

AN ERROR occurred in regard to the new chimes recently placed in Holy Trinity Church, Middletown. The manufacturers of these chimes are the well-known Meneely Bell Co. of Troy, N. Y., and not as stated previously.

DALLAS.

A. C. Garrett, D.D., LL.D., Bishop.

Texarkana.

Members of the parish of St. James', Texarkana (Rev. Dr. Fenn, rector), have offered their rector a purse of $200 toward defraying the cost of a vacation for himself and family, which he declined to accept so soon after the large generosity of the parish in making it possible for himself and family to visit San Francisco during General Convention last year. Since January 49 persons have been confirmed in the parish.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Death of Rev. Dr. Stewart.

The death of the Rev. Kensey Johns Stewart, D.D., an aged priest of the Diocese, occurred at the home of his daughter, Mrs. W. M. Woodward, in Richmond, Va., on Thursday, June 10th. Dr. Stewart was the oldest living graduate of the Virginia Seminary, having been graduated in 1839 with Bishop Richard Wilmer, among others. He was the founder of Emmanuel Church, Newport, R. I., and afterward went to Virginia, serving during the war as chaplain in the Confederate army. His last rectorship was that of St. Peter's, Lewes, Delaware. For the past ten years or more he has been totally blind, and was in his 86th year at the time of his death. He has two grandchildren in the foreign mission field.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Convocation—Woman's Auxiliary.

On June 18th the seventh annual Convocation of the District of Duluth was held in St. Paul's Church, in the city of Duluth. At 9 A. M., the Bishop, assisted by the Rev. Dr. Ryan and Archdeacon Appleby, celebrated the Holy Communion. In place of the sermon the Bishop read that portion of his address commemorating those leaders of the Church who, during the past year, had been called from labor to rest. At the close of the service Convocation was called to order, and 33 clergy answered to the roll-call, besides lay delegates from a number of parishes and missions. Dr. J. E. Bowers was reëlected Secretary, and the Rev. H. M. Green assistant Secretary.

The report of the Archdeacon, and the reports of the Deans of Duluth, Red River Valley, and Mississippi Valley were received, showing satisfactory progress of missionary work during the year. The proposition of the Diocese of Minnesota for the adjustment of the financial interests pending between it and the District of Duluth were cordially accepted. The reports of the Treasurer and of the Trustees of the Diocese of Duluth showed steady progress in the direction of financial stability. The reports of the committees on the State of the Church, on Swedish Missions, and on Indian Missions, were all of an encouraging character.

The Bishop in his address heartily commended the apportionment plan of the Board of Missions, and congratulated the Convocation on the manner in which the parishes and missions had responded to the appeal. He urged that every effort be made in the direction of self-support, and trusted that the time is not far distant when that ambition shall be satisfied. As the Indians are the wards of the United States, and as the State of Minnesota has no more control over them and their reservations than the State of Georgia, he considered that it was perfectly proper that our missions among them should be always regarded as a charge upon the Church at large, in which we should do our part, with the rest. Swedish missions, being also a work among a foreign population, must also be the care of the Church at large, but our missions among English-speaking people should at the earliest possible date be exclusively supported by ourselves. The first step towards independence would be the assumption of diocesan obligations; and he wished Duluth to make an earnest effort to accomplish this in 1904.

In response to the Bishop's suggestion, the Convention added to the assessments the sum of $7,000, for the episcopal endowment fund. In speaking of the apportionment of the District of Duluth, which is $1,442.55, the Bishop remarked that this sum does not represent the real amount of the contribution to the treasury of the Board of Missions asked of the District of Duluth; for the Board holds the sum of $16,000—belonging to the episcopal endowment fund, which was raised by the people of Duluth; and it enjoys the income of that sum, about $740, so that the real apportionment of Duluth is $2,182.55, a larger sum than is asked from any other missionary Jurisdiction with the exception of Olympia.

The Standing Committee appointed by the Bishop is as follows: Rev. A. W. Ryan, LL.D., D.C.L., Rev. Wm. Walton, Dr. J. E. Bowers, Mr. F. W. Paine. Rev. Dr. Ryan was appointed Dean of Duluth; Rev. H. F. Parshall, Dean of Mississippi Valley; Rev. H. M. Green, Dean of Red River Valley. Mr. H. F. Greene was elected Chancellor; Rev. H. F. Parshall, Registrar; Mr. Wm. S. Bishop, Treasurer. The Rev. H. M. Green and Mr. B. F. Mackall were elected delegates to the Missionary Council. Col. Chas. Graves, Mr. G. G. Hartley, and Mr. H. F. Greene were elected trustees of the Diocese of Duluth.

During the past year four new churches have been consecrated, two men ordained to the diaconate, 203 persons have been confirmed.

The annual meeting of the Woman's Auxiliary in the District of Duluth convened on June 19th. The Bishop, assisted by the Rev. Dr. Ryan, and the Rev. John Maggrah, celebrated the Holy Communion at 10 A. M. A most earnest and helpful address was given by the Rev. H. S. Webster, rector of Moorhead.

The business meeting was called to order at 11:30, and reports were received from the Treasurer, Secretary, Secretary of the Junior Auxiliary, Secretary of the Babies' Branch, and Secretary of the Church Periodical Club. All of these showed an advance in numbers and in contributions. Reports were received from the committees on the "State of the Auxiliary," and on "Plans of Work," the latter being freely discussed.

The officers elected were as follows: President, Mrs. J. D. Morrison; Secretary-Treasurer, Mrs. F. H. Barnard; First Vice-President for the Deanery of Duluth, Mrs. T. H. M. V. Appleby; Second Vice-President, Mrs. G. V. Quilliard; First Vice-President for the Deanery of Red River Valley, Mrs. H. S. Webster; Second Vice-President, Mrs. A. R. Mitchell; First Vice-President for the Deanery of Mississippi Valley, Mrs. C. F. Hendryx; Second Vice-President, Mrs. Edward Murphy.

Noon-day prayers were read by Archdeacon Appleby. Luncheon was served in the guild room by the ladies, and a social hour was enjoyed by about 75 people. At 2 P. M. Archdeacon Appleby opened the afternoon session with the Auxiliary prayers. The President's address opened with a commemoration of those members of the Auxiliary who had during the year entered life eternal. In our own District, Mrs. Willard B. Cross of Duluth, and Mrs. B. F. Mackall of Moorhead; in the Auxiliary at large, Mrs. Mary E. A. Twing, Hon. Secretary of the Woman's Auxiliary. In her address, the President dwelt with emphasis upon three things, *viz.*, the absolute need of intelligence in our work, and the consequent obligation of all members to subscribe to *The Spirit of Missions;* the importance of using the Blue Mite Boxes; and above all, the formation of special branches for young women. During the afternoon a short address was made in English by Mrs. Louis Manypenny, wife of the Indian clergyman at Twin Lakes, in which she told of her work among her own race. She has been the means of organizing five branches of the W. A. among the Indians in this District. Their contributions have amounted to over $60 during this year. Letters were read from Miss Leila Bull, and from Miss Lulu Higgins, one telling of woman's work in Japan, the other of child life in Africa.

Half an hour was then spent in discussing the questions brought up by means of a "Question Box." The Bishop followed with an address, commending the Society for its work in the past, especially for faithfulness under discouragements. He told of his recent visit to the Indian Reservation of White Earth, where he had, the week before, held an Indian Convocation, and he described the last hours of that faithful old servant and priest of the Church, Enmegahbowh, to whom he was privileged to minister a few hours before his death, on the 13th of June. The meeting was closed with the Benediction, pronounced by the Bishop.

Music was furnished during the day by the kindness of Mrs. DeWitt, who presided at the organ, the singing being congregational.

Thursday evening a reception was given by the Bishop and Mrs. Morrison at the episcopal residence, to the clergy and delegates to the Convocation, and the members of the Woman's Auxiliary. During the evening the organist and choir of St. Paul's Church furnished a charming little programme of music, and the Indians present sang a missionary hymn in the Ojibway tongue. Several delightful recitations were also given by Miss May Wylie of Denver, Col.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Waycross—Colored Work—Jesup.

On the Second Sunday after Trinity the Rev. R. Alan Russell was instituted as vicar of Grace Church, Waycross. Morning prayer was said by the Rev. J. J. P. Perry, rector of St. Athanasius' Church, Brunswick. The Ven. Harry Cassil, Archdeacon of Savannah, acted as Institutor by appointment of the Bishop and preached the sermon, a striking exposition of the powers and responsibilities of the Christian priesthood. He was vested in a handsome cope and the service was conducted with unusual dignity and impressiveness.

The Rev. Albert Eustace Day (colored), who was ordered deacon by the Bishop on Trinity Sunday, has successfully passed his second examination for the priesthood and has been transferred by the Bishop from Brunswick to Atlanta, where he will be in charge of St. Paul's Church and St. Gabriel's chapel.

In view of the prospect that the town of Jesup will soon become an important railroad centre, the Archdeacon of Savannah will begin regular services and it is hoped that a church may be built upon ground which is already in possession.

KENTUCKY.

T. U. Dudley, D.D., LL.D., D.C.L., Bishop.

The Cathedral.

From the Year Book of Christ Church Cathedral, just published, it appears that the work has, both from a spiritual and from a material point of view, prospered during the past year. For the third successive time the year was closed without debt, and this year the Easter offering of over $700 was given to general Missions. Over 44 per cent. of the offerings of the year were for purposes outside the current expenses of the congrega-

tion. The chief need of the congregation is said to be a properly equipped parish house, which must itself at some time be followed by a rectory. The Dean hopes that the 25th anniversary of his rectorship, which will occur in five years from now, may be celebrated by the opening of a new and modern parish house. He recalls that at the 25th anniversary of his father's rectorship at Christ Church, which immediately preceded his own, the Orphanage of the Good Shepherd was erected as a memorial of the event.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Sunday Schools—Church Services—Church Endowment Society.

THREE SECTIONS of the report of the committee on the State of the Church made to the 64th annual Council, were adopted as the sense of the Council. They are as follows:

THE SUNDAY SCHOOL.

"The Sunday School is in no sense 'a children's church,' and we recommend that the children of the Sunday School be made more familiar with the Book of Common Prayer and be urged to attend, with their parents, or guardians, the services of the Church."

THE CHURCH SERVICES.

"The services of the Church as found in the Book of Common Prayer, contain much spiritual food, and their faithful rendition is an important factor in the development of the Diocese. Your committee believes that now, as in the days of early Christianity, the ideal of Sunday observance and public worship, for priest and people, is best realized by attendance upon a celebration of the Holy Communion, the one service which has been bequeathed to the world by the Lord Jesus Christ.

"Your committee rejoices in the fact that not only in the Diocese of Louisiana, but through the whole Church, celebrations of the Holy Communion are becoming more and more frequent."

PARISH ENDOWMENTS.

"Only two of our parishes report an endowment. This leads us to call particular attention to a comparatively recent, though able-bodied organization within the Church, the Church Endowment Society, of which the Rev. E. W. Hunter is the Secretary-General. The Church in its weaker missionary beginnings, as well as its established centres of influence, is continually looking and longing for liberal donations. There are hundreds of faithful laymen who would enjoy giving a thousand dollars or so to their parish church or mission, but find themselves totally unable to indulge their desire. The Church Endowment Society applauds the desire and makes its indulgence possible even to the man of moderate means. It brings the method of protection adopted by the business man as the ultimate financial hope of his family, and makes it a possible factor in the extension and establishment of the Church. The man who cannot give the thousand dollars to his church, can give the small amount annually which will secure the thousand to that object at his death or at the expiration of the term of his insurance. We commend the method of Church endowment, made possible by this Society, to the careful consideration of laymen in our fold."

The Church Endowment Society is classed among the institutions of the Church and its officers are all Churchmen. The Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans, is the Secretary-General, and Mr. L. S. Rich, Church Missions House, New York, is the Business Manager.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Woman's Auxiliary.

THE SEVENTH annual meeting of the Woman's Auxiliary of the Diocese was held in Grace Church, Ishpeming, on Tuesday, June 10th. The Holy Communion was celebrated at 10 o'clock by Bishop Williams, assisted by the Rev. H. J. Ellis of Detour. The Bishop gave an interesting account of the condition of the Diocese, and spoke at some length of the work that had been accomplished in the past year.

Seven parishes were represented at the business session in the afternoon. Reports of the Deaconess, the Church Periodical Club, the Bishop's Birthday Fund, and of the various parochial branches, were given and showed that much progress had been made. The sum of $66.50 was given to foreign and domestic Missions during the year; $178.38 to diocesan Missions; $32.39 to diocesan Missions by the Juniors. Birthday Fund, $101.70. The United Offering was $182.30. Four domestic boxes were sent, valued at $158.74, and three diocesan boxes, valued at $43. Pledges to diocesan, domestic, and foreign Missions were made for the ensuing year.

The officers were reëlected as follows: Mrs. E. B. Palmer, President, Marquette; Mrs. Wm. Sedgwick, Vice-President, Ishpeming; Miss Nina Stone, Secretary and Treasurer, Marquette; Miss Adda Knox, deaconess, was appointed correspondent of the Church Periodical Club.

Evensong was sung at 7:30 and the Auxiliary sermon was delivered by the Rev. Wm. C. McCracken of the Church of the Transfiguration, Ironwood.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Church Consecrated at Frostburg.

THE ARCHDEACONRY of Cumberland met at St. John's Church, Frostburg, on Tuesday morning, June 17th, and arranged the missionary appropriations and apportionments for the year. At a night service on Monday, June 16th, the Bishop confirmed a satisfactory class; and on Tuesday at 11 o'clock, after the Archdeaconry meeting, there was the consecration of the church. The Rev. Alexander C. Haverstick, the rector, came to St. John's in 1883, the congregation then using a plain little wooden chapel, formerly a school house. His first effort resulted in 1884 in the purchase and enlargement of a building for a rectory. On June 23, 1890, the cornerstone of a substantial stone church was laid, and the first service in the new church was held on September 1, 1892. Since then the congregation has been laboring to pay off its indebtedness. This was accomplished when the offering last Easter amounted to more than $1,000. Since Easter the congregation has been looking forward to the Bishop's visit for the consecration of their house of God. At the service almost all of the clergy of the Archdeaconry of Cumberland were present and vested, and the sermon was preached by the assistant minister of St. Paul's, Baltimore. St. John's, Frostburg, beginning in an indefinite way between 1846 and 1853, is now a parish, with definite metes and bounds, and a growing list of communicants.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Commencement at Cambridge—Eastern Convocation.

THE ANNUAL commencement of the Episcopal Theological School, Cambridge, brought together a large number of the Alumni and interested friends of this institution. Mr. Robert Treat Paine, in behalf of the Board of Trustees, read the names of those entitled to degrees and diplomas. Bishop Lawrence conferred the degree of Bachelor of Divinity upon the following: Alexander Hamilton Bakus, Hugh McCullough Birckhead, Francis Branch Blodgett, Kinsley Blodgett, William Edmund Dowty, Jr., William Henry Paine Hatch, Frederick Lincoln Flinchbaugh, Charles William Henry.

Bishop Lawrence said the degrees represent the work of three years in the school. "But they represent more than this, for you came here equipped for your work by an academic course. These papers represent a life line of preparation for a work of scholarship and theology. The study of divinity cannot be separated from a development of personal character. Let it always be in your mind that there is no truth you can study which does not bear a close relation to your character. In your work among the people remember that there is no religious truth too high for the humblest to aspire to."

The sermon was delivered by the Rev. Dr. Rainsford of New York, and it made a profound impression. In referring to the Old Testament, he said its poetry was such as the world had never seen. If the Jew had given us nothing but the religious poetry of the Bible, his gift would be supreme. When religion is young, that is its time for growth, and when it grows old, there is a special danger which too often drags it down, however great may have been the inspiration which guided it. And this was true of the Jewish religion. God punishes men for their mistakes as well as for their sins. Therefore, beware of mistakes, for they mean disaster as truly as error. The men of the twentieth century have greater tasks to meet than had the men of the past century. You should go forth prepared to meet conditions more difficult than any that have been encountered.

The ordination of deacons followed, with the celebration of the Holy Communion. After service, the usual social time and dinner took place. Many of the diocesan clergy were present, and no more enjoyable time occurs than the annual return of the commencement exercises, which every year draws increased interest to a school which holds a prominent place among the educational institutions of Cambridge.

THE EASTERN CONVOCATION held its 287th meeting in Trinity Church, Concord, June 19. The sermon was preached by the Rev. Sheppard Billings of Groton School. The usual conference was held after luncheon, upon the subject, "The Relation of the Rector and Parish to Other Religious Bodies." The Rev. L. K. Storrs, D.D., of Brookline, and the Rev. Henry Bedinger of Salem, began the discussion, which was participated in by nearly all the clergy present.

THE REV. MORTON STONE and Mrs. Stone of Taunton have returned from their trip abroad.

THE REV. GEORGE LYMAN PAINE was instituted into the rectorship of St. Mary's, Dorchester. Bishop Lawrence preached, and the keys of the church were formally presented to the new rector by the senior warden, Major William H. Turner.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Madison Convocation—Black River Falls—Superior—Cornerstone of St. Luke's—Miss Higgins.

THE MADISON Convocation met at Emmanuel Church, Lancaster, June 11, 12, and 13. It being the fiftieth anniversary of the parish, the Rev. Geo. F. Potter, rector, preached an historical sermon after choral evensong on Wednesday, full of interesting facts as to the past and practical advice as to the present.

The Rev. Dr. Gilbert of Darlington was the preacher at the 10:30 celebration June 12. Convocation was called to order afterward by the Dean, the Rev. March Chase of Mineral Point, the Rev. A. G. Harrison of Portage acting as secretary *pro tem.* Papers were read and interesting discussion followed. The essays were on the following topics: "Church Music in Rural Parishes," Rev. C. E. Roberts; "Does the Higher Criticism Tend to Weaken or Strengthen the Catholic Faith?" Rev. J. A. M. Richey;

"What May the Clergy Rightfully Expect from the Laity?" Rev. A. Q. Davis; "What May the Laity Rightfully Expect from the Clergy?" Rev. F. S. Gray.

On Friday the Rev. H. J. Purdue of Beloit preached the Convocation sermon, an eloquent discourse on the text, "I am the Good Shepherd." In the afternoon papers were read and discussed on the following subjects: The American Catholic Church—the National Church: (1) The Past and its Lessons, Rev. T. S. Richey; (2) The Present and its Opportunities, Rev. A. G. Harrison; (3) The Future and its Possibilities, E. M. Lowry. The last paper especially was most excellent and Emmanuel Church is to be congratulated on numbering among its members a layman so able and willing. In the evening the Bishop was present, preached, and confirmed a class of two. It was one of the pleasantest and most profitable meetings ever held in the Madison Convocation. The next meeting will probably be at Portage or Mineral Point.

St. Alban's Church, Black River Falls, was consecrated on St. Alban's Day, June 17th, by the Bishop of the Diocese. The clergy present were the Ven. Archdeacon Milbank, the Rev. F. C. Roberts of St. Luke's, Milwaukee, a former curate of St. Alban's, and the Rev. Arthur J. Westcott, curate in charge of the parish. There was an early celebration of the Holy Eucharist with a goodly number of communicants. The consecration office began at 10 A. M. The sentence of consecration was read by the curate. A choral celebration followed, Cruikshank's service in E flat being well rendered for a country choir. The Right Rev. the Bishop was celebrant, with the Rev. F. C. Roberts as epistoler and Archdeacon Milbank as gospeller.

St. Alban's was originally built by the Presbyterians, being bought from that body by the Bishop for the use of the Church some years ago. The small but faithful congregation are devoted to their Church and were complimented by their Bishop on its flourishing condition. In the evening Confirmation was administered and six vesper lights on the high altar and a cross on the altar of the side chapel where the daily offices are said, were solemnly blessed. The Bishop was the preacher at both services.

A church erected by the Baptists for their worship and latterly disused, has been purchased for the use of St. Aidan's mission, Superior, for $500, being very much less than the cost of original erection. The edifice was opened and dedicated by the Bishop on the Third Sunday after Trinity, when he confirmed a class of nine. The Rev. Palin Saxby, rector of St. Alban's, is in charge of the work.

Important improvements are in course of being made at St. Luke's Church, Milwaukee, consisting of the remodeling of the church, with the erection of a new foundation of brick and stone, the placing of a new furnace, much new work in the interior, and the addition of memorial windows. The Bishop laid the corner stone for the new foundation on the afternoon of last Sunday, being assisted by the Ven. Archdeacon Wright and the Rev. Messrs. James Slidell, W. H. H. Ross, George F. Burroughs, Samuel G. Porter, and the priest in charge, the Rev. F. C. Roberts. The vested choir and clergy moved from the guild hall adjoining the site of the corner stone, where addresses were made by the Bishop and Mr. Roberts, the former expressing his appreciation at and thankfulness for the splendid work being accomplished at St. Luke's.

At least a month will elapse before the remodeled church building can be used, services being in the meantime held in the guild hall. The cost of improvement will be about $1,000, much of the labor and materials being contributed by friends of the church. The corner-stone and stone window sills were given by John Mason, Meredith Brothers are donating the labor, and the Chase brickyards give the brick. Memorial windows will be put in by the rector in memory of his wife, who died five years ago; and others by the three Misses Keyes, Mr. William Bullock, and Alderman George Meredith.

Miss Higgins, of the Liberian mission, aroused much interest during a recent visit to the see city. She spoke on Friday evening, June 20th, at St. Paul's guild house, and on Sunday morning to the Cathedral Sunday School, and to a general audience in the afternoon at the Cathedral guild hall.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Woman's Auxiliary—Faribault.

The semi-annual meeting of the Woman's Auxiliary was held in the parish house of the Cathedral at Faribault, June 19th. The attendance was very good, especially from the rural parishes. Bishop Edsall and Dean Slattery made helpful addresses. Reports from the secretary of the Junior and Baby Branches created interest and enthusiasm.

The treasurer of the united offering reported having already $332 toward the united offering of 1905. The annual meeting will be held in Holy Trinity Church, Minneapolis, September 24th.

At the commencement exercises at St. Mary's Hall, Faribault, a class of eight young ladies was graduated. The diplomas were conferred by Bishop Edsall, who delivered the annual address. The annual banquet of Shattuck Alumni association was held at the Brunswick Hotel. Prof. H. E. Whitney presided as toastmaster. The old officers were reëlected.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, Bp. Coadj.

Representation at Racine.

One of the dailies of the State comments as follows on the part taken by Nebraska boys at the recent commencement of Racine College:

"Nebraska boys will lead in the commencement week at the American Catholic college, at Racine, Wis. Sunday was commencement Sunday, and the Rev. Father Marsh of Blair, Neb., was the celebrant at Holy Eucharist. His son Arthur is one of the graduates. At the presentation of Prefect Crosses, Gordon Cottle of Lincoln was one of those distinguished by the highest honor the school can prefer. Among the visitors are the parents and relatives of both young Marsh and Cottle."

NEW HAMPSHIRE.

Wm. W. Niles, D.D., LL.D., D.C.L., Bishop.

Commencement at Holderness.

The past year at Holderness School, Plymouth, has been in all essential things the most successful one in the past decade. The increase of more than 50 per cent. in numbers has been most encouraging, and the new boys have readily fallen in with the best customs and traditions of the place so that with the inspiring example of the fifth form, the tone of the school has been higher than ever before. Moreover, the health of the household has been excellent, the infirmary having been occupied only once, and then by a boy who was hurt in a game of football. A marked feature of this year's history has been the greatly increased and now really intense interest on the part of the alumni, many of whom came on for closing day.

This was Wednesday, June 11, and, as for the past ten years, it opened with a bright sun and propitious skies. As it was the Feast of St. Barnabas, Holy Communion was celebrated at 7 o'clock, with the Bishop of Vermont as celebrant. After breakfast a new flag of the Union was flung to the breeze, and three rousing cheers were given *pro patria*. The tennis match came off at 9 o'clock, and at 11 the boys and their guests wended their way to the chapel of the Holy Cross, where the *pro anaphora* for Whitsunday were read by the Bishop of New Hampshire, with the Rev. W. P. Niles as epistoler and the Rev. H. Mesier as gospeller, the service being Woodward's, in D, and the anthem, "The Heavens are Telling," from The Creation. Nothing could have been more inspiring and helpful than Bishop Hall's sermon-address upon what the symbolic creatures mentioned in Rev. iv. 7 stand for in

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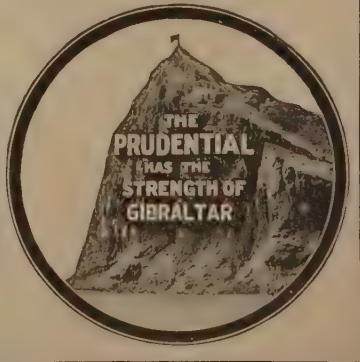

the building of character, in a place like Holderness.

Shortly after 1 o'clock a bountiful luncheon was served in the dining room, which had been tastefully decorated for the occasion; and at 2:30 a very amusing but not very close game of baseball was played between a team made up of old boys and the school nine.

In the evening an interesting programme of prize speaking, interspersed with music, was given, prizes were awarded, and diplomas conferred upon four.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Convocation at Riverton.

The June meeting of the Convocation of Burlington was held at Christ Church, Riverton, on the 16th and 17th insts. On Monday evening missionary addresses were made. On the 18th, after morning prayer, the Bishop, assisted by Dean Perkins, celebrated the Holy Communion. The Rev. R. G. Moses preached from Acts iv. 32. His discourse was one wherein Scripture was compared with Scripture, and the parallels between the Acts and Epistles were drawn briefly but clearly. It was emphasized that the communistic experiment of the Church at Jerusalem does not seem to have been tried anywhere else, that no writer of the New Testament commends it, and that it did not prevent murmurings about the distribution of alms among the widows. The experiment was referred to as a bold leap toward an ideal, rather than a model for later ages. Dean Perkins was again chosen for the position he has held since 1890, and J. Bingham Woodward, Esq., was reëlected Treasurer. All the missions of the Diocese are filled, with the exception of Mantua. It was recommended that efforts be made to conduct services throughout the year at Ocean City. Plans have been formed for at least occasional services at Westville, Newbold, and South Westville.

The Rev. Messrs. James Stoddard, C. M. Perkins, and Thomas H. Gordon were appointed a committee on the subject of mission organization. There were, it was stated, points at which there are consecrated church properties, but no church organization of any kind, simply detached individuals. At the next meeting, to be held in St. John's, Salem, in September, the preacher will be the Rev. James S. Olmsted, alternate, the Rev. S. D. Phillips; essayist, the Rev. William W. Blatchford, alternate, the Rev. Jesse Y. Burk.

In the afternoon the Rev. Thomas H. Gordon read a sketch of St. John's, Chew's Landing, a parish dating from 1789. Among the subscribers to the erection of the church were the then Governor of New Jersey, and the first President of the United States. The Rev. Charles E. Betticher read an essay on "The Leading Causes of Ministerial Failure." He began by denying that the average of failure was so large as is often assumed, and pointed out the real success of some who appeared to be failures. One case, of which he affirmed himself to have knowledge, was as follows: A conscientious clergyman failed to win popularity, left his parish, never made what is called a mark in the world, and died poor. A delegation from his first parish attended the funeral, referred to the example of the man's life, and provided the widow with a home until her children were self-supporting. The supposed failure was honored 25 years after he had left the post from which he had gone with an aching heart. Of the genuine failures, the essayist said that most were caused by worldliness. The second cause assigned by him was moral cowardice. The third was failure to preach the Gospel, and his references to destructive criticism were full of fire. Mr. Betticher was trained in the most orthodox of Evangelical atmospheres and this made his glowing tribute to Dr. Mortimer's recent sermons more noteworthy. The essay was throughout the best kind of Evangelical Churchmanship.

The Bishop commended the good work done at St. Augustine's, and referred to the improved conditions at the Church of Our Saviour. Old dissensions have ceased, and the prospects are better than they have been for many years.

Since St. Wilfrid's Church, Cramer Hill, entered the present stone edifice, the old wooden structure, which was never consecrated, has been used for various purposes, including entertainments, boyish sports, etc. Last week Dr. Oscar L. Grumbrecht delivered an address on "Purity," which it is probable will be repeated in the fall. Dr. Grumbrecht is a communicant of the Church, and a physician of a dozen years' standing.

The Rev. James F. Stoddard of St. Andrew's, Mount Holly, accompanied by Mrs. Stoddard, is about to start for a summer European tour.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Commencement at St. Stephen's—Trinity School.

Commencement week at St. Stephen's College began with the baccalaureate sermon by the Warden of the College at evening prayer on Sunday afternoon, June 15th. On Monday night the Junior ball was attended by a large number of the students, alumni, and friends of the College. On Tuesday night the local ceremony of "Algebra Cremation" was observed by the Senior class, and on Wednesday morning the Seniors held their Class Day exercises, participated in by all of the class in Greek costumes. The Warden's reception was held on Wednesday from four to six, at which hour the guests went to the chapel to take part in the annual missionary service, and to listen to an excellent and forcible sermon by the Rev. Frank B. Reazor, M. A., of the class of 1879. Later in the evening the various societies of the College held their annual dinners, at which a remarkable degree of harmony of feeling and enthusiasm for St. Stephen's was manifested by the speeches.

On Thursday morning the alumni met in the chapel for their annual celebration of the Holy Eucharist. At 9 o'clock morning prayer was said, after which were held the usual meetings of the Convocation of Alumni and of the Board of Trustees. At the former meeting Mr. Francis Johnstone Hopson, M.A., LL.B., was reëlected President of the Convocation of Alumni; the Rev. Canon Fulcher, M.A., B.D., Vice-President; the Rev. James M. Blackwell, M.A., Secretary; the Rev. Frederick S. Sill, D.D., Treasurer, and the Rev. A. C. Kimber, D.D., Trustee of the Scholarship Fund.

On account of a heavy rain the commencement exercises proper were held in the chapel instead of in the open air under the trees, as is the usual custom. At this ceremony a speech on "Friendship" was delivered by Mr. Duncan O'Hanlon, an essay on the subject "Know Thyself," by Clarence E. Ide, M.D., and the Valedictory address by Mr. William Burrows, Jr., all members of the Graduating class. The degree of Bachelor of Arts was conferred by the Warden on William Burrows, Jr., of New York, Henry Eugene Allston Durell of Renovo, Pa., Clarence Edward Ide, M.D., of Annandale, Benjamin Mottram of Brooklyn, and Duncan O'Hanlon of Wilmington, N. C. The degree of Master of Arts was conferred on the Rev. Hobart B. Whitney, B.A., of the class of 1878, and on Edward Arthur Sidman, B.A., of the class of 1899. The degree of Doctor of Laws was conferred in person on the Rt. Rev. Alexander H. Vinton, D.D., who graduated from St. Stephen's College in 1873. Bishop Vinton made a most impressive address to the graduating class. The prizes and honors were also announced.

After the commencement exercises the guests of the College proceeded to the refectory for the commencement lunch at which speeches were made by the Rev. Dr. Body of the General Theological Seminary, Mr. Douglas Merritt, Secretary of the Board of Trustees, the Rev. Dr. Samuel Upjohn, Mr. Francis J. Hopson, and others.

Altogether this was one of the most hopeful and enthusiastic commencements St. Stephen's College has ever had. The attendance of alumni was greater than that of any other year, except 1899, when the present Warden was inaugurated, and the enthusiasm and good feeling was marked. Much encouragement was derived from the announcement of the Warden that on the third commencement at which he had presided, he was able to state that the Trustees had kept their promise which was made when the present administration began, to keep the College out of debt.

Trinity School held its commencement on the evening of the 12th inst., opening with a religious service, which included the recitation of the Catechism, and followed by the usual literary programme. The hall was crowded to its utmost capacity, people standing up in back. On the platform were a number of clergy who when called upon made striking and sympathetic addresses. The number of testimonials given was unusually large, because Trinity School, so far as its internal working is concerned, has passed a most pleasant and profitable year. There were twenty graduates. The Junior commencement exercises were held on the afternoon following, the Assembly Hall being too small to accommodate all at once.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Church Unity—Lecture on India.

A remarkable and very able paper on "Organic Church Unity" was read by the Rev. E. E. Roger, a Presbyterian, at the Preachers' Union of Toledo, on the 15th. It was written on the suggestion of the chairman of the programme committee, a clergyman of the Church, and every word of the paper harmonized with the teachings of the Bible and the Apostolic Church. Free

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from the common clap-trap in favor of divisions, as being "unavoidable," as being "like the various companies in one army," as "suiting all sorts of people," etc., the writer insisted on the Church idea, as taught in the New Testament and maintained by the historic and Apostolic Churches—enlarging forcibly on the evils of sectarianism as cheapening religion with its multiplied little meeting-houses, its poorly educated and meanly supported ministers, its overburdened and distracted clientele, etc. Mr. Rogers showed from Our Lord's Prayer in St. John xvii. and the Acts of the Apostles and the Epistles that the Church certainly started out with organic unity, and that to endorse schism would be a very grievous departure from the teachings of the Church, and the example of the Apostles. The most pleasing part of the paper to a Churchman was the writer's statement that the Protestant Episcopal Church is really the one on which all Christians can unite without compromise of principle. He advocated organic unity as absolutely necessary for the world's evangelization, and suggested the Nicene Creed as the standard for the reorganized Church of the future. In the discussion which followed the paper, the majority agreed with all the leading points, though a small minority still maintained that sectarian divisions are necessary, and better than organic unity. The spirit of the speakers, however, was uniformly courteous and brotherly, and the impression was made that on the whole, organic unity was in accordance with God's will and must come at some future time. An earnest prayer to that effect was a fitting close of one of the most edifying meetings of the Union.

Most fascinating was the lecture on India, delivered in Trinity parish house, Toledo, on the evening of June 13th, by the Rev. Duncan Convers, until lately rector of the Church of St. John Evangelist of that city. Father Convers was asked to lecture for the benefit of the Home for Consumptives, in Redlands, Cal., and chancing to think of his visit to India, found he had material sufficient for some three or four lectures on that land. On account of brevity of time, however, he was able to deliver but one of these lectures, and the audience was thus left hungering for more about that most interesting country. To those present, it seemed that the reverend lecturer had stumbled on a hitherto unsuspected vein of ability in his career, decidedly rich and unique, and one which the Church ought to know and avail itself of. It is to be hoped he may be induced to further pursue it for the benefit of Churchmen in general. One seldom listens to a more profitable, entertaining, and breezily fresh lecture than was heard on the evening mentioned.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Patriotic Services—Death of J. J. Gilroy—City Notes.

With attendance at the service at St. Stephen's Church, Philadelphia, on Sunday, June 15, the series of exercises which mark the annual commencement at the University of Pennsylvania began, the Provost, Mr. C. C. Harrison, the Deans of the various departments, the Faculty, and the Seniors attending in a body, to listen to the baccalaureate sermon by the Rev. Dr. Elwood E. Worcester, rector of the parish. The preacher took for his text, Eccles. xi. 9, and in closing his masterly treatment of the subject, urged upon the young men to "have faith in the noble institutions of American democracy. Never be ashamed of the land of your birth. Be ready at all times to hear your country's voice, to serve her in little things as well as in great. Deem no sacrifice costly that your country demands of you."

Among those honored with the University's degrees, at this time, is Mr. Wm. Stansfield, organist and choirmaster, St. James' Church, Philadelphia, who was given the degree of Bachelor of Music. Mr. Stansfield submitted to the Faculty a composition of his own, entitled "Praise the Lord, O my Soul," and which was especially commended.

The Church in Philadelphia is not unmindful of the national historic anniversaries, and takes part in their due observance. "Flag Day," June 14, was no exception. At the invitation of Pennsylvania Society of Colonial Dames, several hundred school children assembled on that day at Independence Hall and sang national anthems, the Rev. Clarence Wyatt Bispham, rector of St. Philip's Church, making one of the addresses. At old Christ Church, the Betsy Ross pew was appropriately decorated in observance of the day. At the same time, the Pennsylvania Society, Sons of the Revolution, assembled for the tenth annual celebration of Evacuation Day. On the banks of the Delaware, in the rear of the ancient Taylor mansion, patriotic exercises were held, one of the addresses being made by the Rev. G. Woolsey Hodge, rector Church of the Ascension, and chaplain of the Order.

Special services were held at the Masonic Home, Philadelphia, on Sunday, June 15, in the afternoon the order followed being the regular evening prayer, the officiants being the Rev. A. D. Heffern, Professor at the Philadelphia Divinity School, and the Rev. Horace F. Fuller, rector of Trinity Church, Southwark, Philadelphia, both being members of the Masonic Order. Music was led by the choir of Trinity Church.

The First Philadelphia Artillery of Holy Trinity Church (the Rev. Floyd W. Tomkins, D.D., rector), was organized last week at Fort Side Inn, Whitmarsh. Capt. Louis B. Runk is in charge, with the Rev. F. A. MacMillan of the chapel of the Prince of Peace as chaplain.

About a year ago, the Rev. R. A. Edwards took charge of the Church of the Holy

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COMMENDATORY.

The *Church in Georgia*, the diocesan paper edited by Bishop Nelson, has the following to say of Bishop Grafton's late book, *Pusey and the Church Revival:*

"The Prelude is more than worth the price of the book. It is a wonderful bit of theology. A careful and unprejudiced study of this little monograph will repay the attention given to it. The first result would be to make some retribution for the hardships and sorrows of one of the noblest and best of men; the second to establish the loyalty to the Church and fidelity to truth of men, into whose labors and sacrifices all of this generation have entered and enjoy the fruits of their faith and work, in the reverence, religious activity, and self-consecration which distinguishes the Church of to-day from that of the early Victorian age."

This book is published by The Young Churchman Co., Milwaukee, and sold at 50 cents net. Postage 5 cents. No layman who has not previously "read up" on the life of Dr. Pusey and his times, can lay claim to being an intelligent Churchman, without the reading of this book. It is as fascinating and interesting as a novel.

THE BOARD OF MISSIONS' BOOK.

The "Missionary Horologe," which, by action of the Board of Missions last May, has been sent to every rector and missionary in the United States, "With the compliments of the Board of Managers of the Domestic and Foreign Missionary Society," may be obtained in any quantity, at $20 a hundred, on application to the Rev. Dr. J. Sanders Reed, Watertown, N. Y. Any clergyman in charge of a parish or mission who has failed to receive a copy is requested to notify the author, as above.

Innocents, Tacony, and the first year of his energetic rectorship is quoted as being the most successful of the thirty years of the existence of the parish. Financially, the improvement is marked, while temporary arrangements have been necessary for the accommodation of the increasing numbers of the congregation.

ST. PETER'S DAY of this present year marks the sixteenth anniversary of the election to this Diocese of Bishop Whitaker. The year following, he became the Diocesan, on the death of Bishop Stevens, and during the fifteen years of his administration the Diocese has made a rapid and substantial growth. Throughout the Diocese earnest prayer is being offered that he may be restored completely to robust health and may long continue in his active work. Many will be the special prayers on this approaching anniversary to this end.

ON TUESDAY, June 17, the soul of John Jay Gilroy was called to depart out of this world. Born in Philadelphia 56 years ago, Mr. Gilroy served during the Civil War in the pay department of the Navy; immediately after which he became connected with the Bank of the Republic, remaining with that institution until he was made Secretary of the Guarantee Trust and Safe Deposit Co., about 29 years ago, which position he held at the time of his death. He was also Grand Treasurer of the Grand Commandery Knights Templar of Pennsylvania. He was a member of St. Matthew's Church, and a vestryman for nearly a generation, serving as secretary of the vestry for a quarter of a century. His widow, one son, and two daughters, survive him. The burial was from St. Matthew's Church on Friday, June 20.

THE WINTER'S work of the mothers' meeting at the Church of the Holy Apostles, Philadelphia (the Rev. Nathaniel S. Thomas, rector), shows, besides valuable material results, a deep interest on the part of those attending the weekly gatherings. Not least important is the attendance at the Church services, which many of the mothers have found possible, very often at much personal inconvenience. Their work has included the making of carpet, quilts, and aprons, besides a large number of articles furnished by the employment branch, for use in one of the city hospitals. The "Penny Fund" has aided the Freedmen's work in Florida, the Lenten Missionary Box, and the Easter Offering. In addition to the general work of the meeting there is carried on a coal savings fund, which has proved of much benefit to many in the parish.

EIGHT of the city chapters of the Brotherhood of St. Andrew have devoted about fifteen evenings during a month passed to the giving of services at the Galilee mission. The mission is conducted under the auspices of the Church in the Diocese, and is situated in what is generally termed the "Tenderloin District." A religious service is held every night, and during a year some 11,304 persons —mostly men—have attended. In the same period aver 8,000 men have slept under the roof of the mission, and more than 90,000 meals were served. The Brotherhood emergency fund is now entirely exhausted, and contributions of shoes, clothing, etc., are asked for.

QUINCY.

F. W. TAYLOR, D. D., Bishop

Commencement at St. Mary's

ST. MARY'S SCHOOL, Knoxville, closed its 34th year, its most prosperous and progressive year, with a "Commencement week" of unusual interest. One of the events was a "Tournament of Games" on the sheltered east lawn, where pretty booths were erected by the several classes, and gay decorations gleamed amidst the luxuriant foliage, while the lively strains of the orchestra increased the animation of the scene. The address before the music and art classes by the rector was rather unique, the subject being, "Dress as a Decorative Art," illustrated by cartoons furnished by the director of the studio. The Hon. James S. Ewing of Bloomington delivered the Current Events Club address on "Some Ideals in Woman's Education." The Baccalaureate sermon was by the rector. The Bishop of Springfield presided at the graduation of seven students, on St. Barnabas' Day, which was the 24th anniversary of Bishop Seymour's consecration. The occasion was "improved" by the presentation of a silver candelabrum to the Bishop. This was done, on behalf of the School, in a very happy and cordial speech by the Bishop of Quincy. Bishop Seymour responded with feeling, and proceeded with the address of the day. This was one of the Bishop's grandest discourses, and was heard with profound interest. Two other presentations were made; one to the Rev. Dr. E. H. Rudd, chaplain of the School, of a Knight Templar's jewel, on the completion of 25 years of service; and a cane was presented to Judge Sanford, now in his eightieth year, and serving on the Board of Trustees from the founding of the School in 1868. During the past year St. Mary's has numbered 118 students in residence and has had to decline many applicants. The Recreation Annex, costing nearly $10,000, was opened during the year and is highly appreciated.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

Christian Education.

THE BOARD OF CHRISTIAN EDUCATION is a committee elected at the diocesan Convention each year, and whose object is the advancement of the knowledge of the Bible and Prayer Book, the Church, its doctrines and its history, among the teachers and scholars of the Sunday Schools. This board proposes to arrange for three meetings on behalf of the Church Sunday School Institute of Rhode Island, to be held simultaneously in Providence, Pawtucket, and Newport respectively on a Sunday in October next, time and date to be determined later. Teachers and scholars over sixteen years of age are to be invited. Speakers will be engaged and five subjects have been suggested for discussion *viz.*, "The Art of Teaching," "Grading of Sunday Schools," "Teachers' Meetings,"

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via Lake Shore & Michigan Southern Ry., to Chautauqua and return, July 4th and 25th. $14.00 for the round trip. Portland, Maine, and return, July 5th to 9th; one fare for the round trip; return limit may be extended to Aug. 15th. Providence, R. I., and return, July 7th, 8th, and 9th, one fare for the round trip; return limit may be extended to Aug. 15th. Full information on application at City Ticket Office, 180 Clark St., or by addressing C. F. Daly, Chief A. G. P. A., Chicago.

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On account of the B. Y. P. U. meeting at Providence, the Wabash will sell excursion tickets from Chicago as above July 7th, 8th, and 9th, via Niagara Falls. Return limit, Aug. 15th. Write for B. Y. P. U. illustrated folder containing maps and full information. City Ticket Office, 97 Adams St., Chicago.

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Letters are being sent to the various rectors throughout the Diocese, with a set of questions to be answered, that the Board may be able to make an intelligent report of the condition of Sunday School work at the fall meeting. Examinations are held each year and candidates passing successfully are given diplomas by the Board. One of those receiving such a diploma recently is a blind girl, whose instruction came almost entirely by listening to her mother's reading.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Porter Academy.

THE CLOSING exercises of the Porter Military Academy were held in St. Timothy's chapel, Charleston, June 18. There were nine graduates, and the medals in the several departments were presented by the Rev. O. T. Porcher, an alumnus of the Academy. An address was made to the graduates by Bishop Capers, and also by the Rev. H. J. Mikell, rector of the Academy. The headmaster, Mr. C. J. Colcock, in the course of his address, paid many a glowing tribute to the founder of the Academy, the late Rev. A. T. Porter, D.D., whose untiring energy, boundless faith and enthusiasm, and wonderful financial genius, had carried the institution through all the trials and difficulties of its 35 years of existence.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Commencement at Theological Seminary — New Chair.

THE FINAL exercises at the Theological Seminary of Virginia were held on Thursday and Friday, June 19 and 20, Thursday being Graduation and Alumni Day, and Friday Ordination Day. The days were much saddened on account of the death on Wednesday of the Venerable Bishop Whittle, and the absence of Bishops Gibson and Randolph in whose stead Bishop Peterkin of West Virginia remained and presided.

The graduating class included 18 men, of whom four, Messrs, Kennedy, Robinson, Schepp, and White, having passed satisfactory examinations in all the studies of the course, were awarded diplomas and recommended to the Trustees for the degree of Bachelor of Divinity, who, according to usage will, one year after graduation, confer the degree upon such as shall have presented a satisfactory thesis. The degree was conferred upon one member of the class of 1901, Mr. Paca Kennedy was elected to the Seminary fellowship and will pursue his studies next year at Oxford University. To the other members of the graduating class were given certificates indicating the departments in which they had completed the prescribed courses. All the members of the Junior class were advanced to the middle class for next year, and two of the present year middle class recommended for advancement to the Senior class.

The literary portion of the exercises consisted of four essays. In the department of Christian Ethics Mr. Paca Kennedy took for his subject "The Family in Its Christian and Social Aspects." Under department of Church History an excellent essay upon "The Episcopal Church in Colonial Times," was read by Mr. Edgar Harrison Dickerson. Mr. Geo. Pickett Mayo, under the department of Doctrinal Theology read a very careful and thoughtful exegesis of St. John vi. 53, 54, with title of "St. John vi. and Its Relation to the Doctrine of the Holy Communion." The essay of Mr. Frank Lester Robinson, under department of Hebrew, entitled "Judas Maccabaeus and Antiochus Epiphanes," reflected great credit upon not only the student, but also upon the Professor of that department, Dean Crawford.

The address to the graduating class by the Rev. J. Thompson Cole, himself an alumnus, was very helpful and, as well, very full of tender feeling.

The Alumni meeting followed soon after the closing of the graduating exercises. The Rt. Rev. G. W. Peterkin, D.D., Bishop of West Virginia, formerly Vice-President, was unanimously elected President, and the Rev. Wm. M. Dame, D.D., was chosen Vice-President. It was determined to erect a memorial tablet in the Seminary chapel to the late Dean, the Rev. Dr. Joseph Packard. The essay before the Alumni was read by the Rev. John S. Gibson, in which he discussed the question as to what the P. E. Church must do in the twentieth century toward developing the spiritual life of the American people, whereby she should vindicate her Catholic title to be called the American Church; and grouped his ideas under four heads: (1) She must be American, developing her institutions in accordance with the genius of the American people without either Anglo-mania or Anglophobia; (2) she must be kept free from sacerdotalism; (3) she must be an evangelizing Church, in touch of helpful sympathy with every man; (4) she must be intellectually inclusive and tolerant of theological and philosophical judgment.

The day closed with an organ recital of a high order by Mr. Charles R. Fowler of St. John's Church, New Haven, Conn., assisted by Miss Rena T. Barnes, soprano soloist of the same city, sister of one of the graduating class, who has been during his course Seminary organist.

Friday, June 20, was Ordination Day. The sermon was preached by the Bishop of Washington from St. Matt. xx. 20-29, and was one of great power, showing the contrast between the false ideal of the priesthood and the true, as exhibited in the ministry of our Lord, in which He set forth the true character of the Deacon or Minister, the servant of servants; on the Cross wherein He set forth the true character of the Priest, the sacrificer of self; where He was the Lamb of God showing that as there were heights of Divine power above, so there were depths of self-sacrifice below to which they must reach and for which they must labor who would be Priests indeed; and by the disseminated Holy Spirit from His mediatorial throne showing Himself as the true and only Pastor, the one Bishop, the Good Shepherd, whose rule began with giving His life for His sheep. The details of the Ordination are stated on the appropriate page.

AT THE MEETING of the trustees of the Theological Seminary, a new professorship for the Teaching of the English Bible was established, and the Rev. Berryman Green, rector of Christ Church, Alexandria, was chosen to fill it. Mr. Green is a Virginia by birth and family inheritance.

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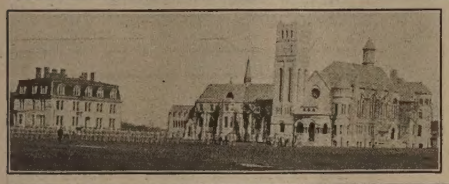

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Brotherhood of St, Andrew—St. John's Parish.

The bi-monthly meeting of the Local Council of the Brotherhood of St. Andrew was held in the Epiphany parish building on the evening of Monday, June 9th, the President, Mr. George Salter, presiding. Reports were read from the committees on the recent tri-diocesan convention, held at Trinity Church in May. It was shown that over 500 delegates were in attendance, and that there was a surplus of money on hand after paying all expenses of entertaining visiting members. The President and others spoke of the success of the meetings of the convention. The Rev. Clement N. Brown was the principal speaker of the evening, and in the course of his remarks he made known the desire of the Bishop for the coöperation of Brotherhood men in behalf of the open air services on the Cathedral grounds. The Rev. Mr. Brown, who is at present assisting the rector of St. Alban's parish, has charge of these services, and he explained their special object, saying that they were made short and simple, and were meant for all, and especially for those without Church affiliations. The suggestion that the members of the Brotherhood should exert themselves to bring other men to these services was cordially received and will doubtless be efficiently acted upon. Mr. Edward F. Looker referred to another summer work, which has been carried on under the auspices of the Brotherhood—the services at Colonial Beach—and said that dates were open to those desiring to take part in it. Col. Clay made known a pledge of Mr. George C. Thomas of Philadelphia to give $250 towards wiping out a debt of $1,000, provided the rest of the sum were raised by the chapters at large, and said that he had written to the various Washington chapters on the subject, and had already received a considerable sum. Then, after discussing routine business, the meeting adjourned.

The Rev. E. S. Rousmaniere having declined the call to St. John's Church, the vestry have decided to take no further step towards choosing a successor to Bishop Mackay-Smith until the autumn, as many members of the vestry have left the city for the summer.

CANADA.

News of the Dioceses.

Diocese of Keewatin.

The church at Dryden, Rainy River district, will be commenced shortly. More funds are however urgently needed.

Diocese of Moosonee.

Bishop Newnham, with his wife and their five little girls, started on their long journey north to Moose Fort early in June. They had been spending a year in England.

Diocese of Huron.

Bishop Baldwin consecrated St. Helen's Church, Lucknow, May 27th. The cornerstone of the new church was laid a year ago. —The Rev. Canon Johnson died at Windsor, May 28th. He was graduated at Trinity College and had been in Holy Orders for fifty years.

Diocese of Ottawa.

Bishop Hamilton has issued a pastoral to his clergy regarding the holding of special services on Coronation day, June 26th, in all the churches of the Diocese. The form of service will be the same as that used in Westminster Abbey on that day. A great deal of business was got through at the meeting of the diocesan Executive Committee in St. John's Hall, Ottawa, May 22nd, the Bishop presiding.

There was a large turnout at the Church parade of the Ottawa Brigade, June 15th. The service was in Christ Church Cathedral. The preacher was the Rev. M. W. Snowdon, rector of St. George's and chaplain to the 43d Regiment. The rector of Grace Church, the Rev. J. H. Gorman, read the service.—There was a large attendance at the annual meeting of the diocesan branch of the W. A. in Ottawa the first week in June. The Rev. H. Kittson preached the sermon at the opening service, and at each of the three days of the session addresses were given at noon by one of the city clergy. The reports from all the officers were most encouraging. The object of the thank offering given at the opening service was the widows' and orphans' fund of the Diocese, and amounted to $250. Miss Sybil Carter from New York gave addresses both at the senior and junior missionary meetings. Four new branches have been formed during the year. The membership is now 1,744.

Diocese of Toronto.

In the absence of Bishop Sweatman in consequence of domestic affliction, the Synod of the Diocese, which opened June 10th, was presided over by the Rev. Dr. Langtry, diocesan administrator. Statistics presented showed that the communicants in the Diocese number 22,127 as compared with 21,780 last year. The church population is 86,200 as compared with 84,120 in 1901. There are three more churches and 10 fewer stations than there were a year ago. The federation of Trinity University with the University of Toronto was reported upon by Provost Macklem, who expressed the belief that there would be a successful issue to the negotiations now in progress. No details were given as to the terms of federation, but it is understood that Trinity is to remain a residential college.—The new school house for St. Luke's Church, Toronto, was opened with a service June 8th. —St. Stephen's Church, Toronto, is to be enlarged during the summer.—The May meeting of the rural deanery of Durham and Victoria was held at Port Hope. The next meeting will be held at Bowmanville in September.

On the 1st and 2nd of June was celebrated the jubilee of Canon Sanson, for 50 years rector of Trinity Church, Toronto, and his 60th year in Holy Orders. A presentation was made to the church by the congregation, of a silver Communion service, with this inscription: "To the Glory of God, and in commemoration of the completion by Alexander Sanson of fifty years as rector of Trinity Church, Toronto, June 1st, 1902."

Diocese of Rupert's Land.

Archbishop Machray sailed for England, but is expected to return in time for the General Synod in September.

Diocese of Quebec.

Bishop Dunn dedicated the chancel of the new parish hall at Sawyerville, lately.

Diocese of Huron.

The half-yearly meeting of the Rural Deanery of Grey was opened in Christ Church, Markdale, June 3d, by a celebration of the Holy Communion. At the business session in the afternoon it was proposed to buy a lantern to help in the teaching of Church history in the district and also to give fresh interest in missionary work. The rector of Owen Sound preached the sermon at evensong.

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